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AVGERINOS, ELIZABETH ANNE. A Study of the Different Attitudes regarding Women held by Greek Orthodox Men. (1977)
Directed by: Dr. Celeste Ulrich. Pp. 252.

The purpose of this study was to determine the different attitudes of Greek Orthodox priests, Greek Orthodox seminarians, Greek Orthodox laymen who were born in Greece, and Greek Orthodox laymen who were born in the United States regarding women in the Church, women in sport and women in society. To determine the attitudes of Greek Orthodox men toward women in the Church, women in sport, and women in society, the answers to eight questions were sought.

The subjects were fifteen laymen originally from Greece and fifteen laymen originally from the United States chosen from a stratified random selection in Columbia, South Carolina. Fifteen priests and fifteen seminarians from Holy Cross School of Theology and Hellenic College in Brookline, Massachusetts, were also chosen from a stratified random selection.

Lewis' (1974) modification of Brown's (1965) semantic differential technique was utilized as the research technique for this study. The two way analysis of variance was implemented to find empirical evidence.

In answering the eight questions, it was found that the empirical evidence, as indicated by the two way analysis of variance, was that: 1) no significant differences existed among the groups of men; 2) no significant differences existed among the concepts; and 3) no significant differences existed between how each group of men viewed each concept. The results of the semantic differential as indicated by individual scores as well as central measures of tendency showed a slightly positive attitude toward women in all three concepts. Slight differences, even though

they were not significant, were found by examining and comparing individuals and individual scales; figures and tables provided pictorial evidence of these slight, yet not significant differences.

It was discovered that priests had a more positive attitude toward women in society. Seminarians, laymen from Greece, and laymen from the United States had a more positive attitude toward women in the Church.

The D-matrix indicated that the concept women in sport was closest to the origin, and the concept women in the Church was farthest from the origin than the other two concepts. The concepts of women in the Church and women in society were closer to each other than they were to the concept women in sport.

Concerning the three factors, evaluative, potency and activity it was found that the evaluative factor was most positive, potency was second and activity third. For the concepts women in the Church and women in society, the evaluative factor was the most positive. For the concept women in sport, the activity factor was the most positive.

According to the scale ranging from -3 to +3, women in all three concepts were ranked around +1, to the slightly positive end of the scale. Many slight differences were seen when comparing individual scores and scales. Empirical evidence, however, indicated that there were no significant differences among the group of Greek Orthodox men, among the concepts, or between how each group felt about each concept. Therefore, men in the Greek Orthodox Church who were subjects for this study had a slightly positive attitude toward women in the Church, women in sport and women in society.

A STUDY OF THE DIFFERENT ATTITUDES
REGARDING WOMEN HELD BY
GREEK ORTHODOX MEN

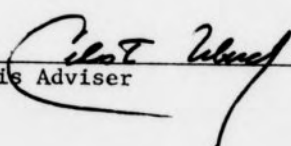
by

Elizabeth Anne Avgerinos

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APPROVAL PAGE

This thesis has been approved by the following committee of the
Faculty of the Graduate School at the University of North Carolina
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DEDICATION

In memory of my dear father, Antonio A. Avgerinos, a fine athlete, who inspired many people, especially his two daughters.

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The writer would like to express appreciation to her mother for her unending patience, love, and support, which made the beginning of the study possible.

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The fact that the writer's advisor has always shown sincere interest, caring, patience, understanding, and love to her profession, her students, and to the writer has developed in the writer much respect, admiration,

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CHAPTER I

INTRODUCTION

Christianity has been one of the dominating forces in shaping Western civilization. It has permeated our institutions, given us the moral basis for our laws, formed our ideals, and until recently the Church itself controlled our education. Though Christians have always been split into different groupings, and these have a considerable variation in doctrine, all look with reverence upon the teaching of Jesus and the interpretations of these teachings which appear in the various parts of the New Testament and in the early Church fathers. Attitudes expressed in these sources about women were bound to effect Western attitudes, even though the reality of a particular society or culture might have led to variations (Bullough, 1973, p. 97).

Religion has always affected the lives of people, and the Christian religion especially has had a great impact upon the development of values and attitudes toward women in the western world (Burlage, cited in Hageman, 1974 and Bullough, 1973). Greek thought, Greek language, Greek culture and Greek men formulated much of Christian thought; those Greek men were the early fathers of the Church, many of whom had misogynistic attitudes toward women which carried over into contemporary Christian thought. Even today, women in the Roman Catholic and Eastern Orthodox Churches have neither been allowed to near the altar, unless given special permission, nor to be ordained as priests. So the patriarchal attitudes were not only evident during the beginnings of Christianity but have continued to exist.

Religious attitudes not only have affected and continue to affect woman's position in the Church, but they have also affected woman's position in society and sport as well. Evidence of this was found in

ancient Greece where women were excluded from observing and participating in the Olympic games as well as in society where women were kept secluded in a subordinate role.

It was thought that a study concerning the attitudes of men in the Greek Orthodox Church toward women in the Church, women in sport, and women in society was not only important but also relevant. Of significance was that: the early Olympic games in Greece were religious, in honor of the gods; it was Greek thought which influenced Christian thought; the Greek Orthodox Church has remained unchanged since the beginnings of Christianity; religion, sport, and society have always been dominated by men; the study of men's attitudes toward women has not been explored very much (Bullough, 1973); and:

. . . the domination of women is the most fundamental form of domination in society, and all other forms of domination, whether of race, class or ethnic group draw upon the fantasies of sexual domination (Ruether, 1970, p. 26).

Statement of the Problem

This study was concerned with the different attitudes of Greek Orthodox priests, Greek Orthodox seminarians, Greek Orthodox laymen born in Greece, and Greek Orthodox laymen born in America regarding women in society, women in the Church, and women in sport. Specifically, this investigation sought to answer the following questions:

1. A. What is the attitude of Greek Orthodox priests toward:
 1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?

- C. Inherent in this question also lies the following question:
Is there any significant difference in attitude within the group of priests toward:
 - 1. women in the Church?
 - 2. women in sport?
 - 3. women in society?
- II. A. What is the attitude of Greek Orthodox seminarians toward:
 - 1. women in the Church?
 - 2. women in sport?
 - 3. women in society?
- B. Are there any significant differences?
- C. Inherent in this question also lies the following question:
Is there any significant difference in attitude within the group of seminarians toward:
 - 1. women in the Church?
 - 2. women in sport?
 - 3. women in society?
- III. A. What is the attitude of Greek Orthodox laymen from Greece toward:
 - 1. women in the Church?
 - 2. women in sport?
 - 3. women in society?
- B. Are there any significant differences?
- C. Inherent in this question also lies the following question:
Is there any significant difference in attitude within the group of Greek Orthodox laymen from Greece toward:

1. women in the Church?
2. women in sport?
3. women in society?

IV. A. What is the attitude of Greek Orthodox laymen from America toward:

1. women in the Church?
2. women in sport?
3. women in society?

B. Are there any significant differences?

C. Inherent in this question also lies the following question:

Is there any significant difference in attitude within the group of Greek Orthodox men from America toward:

1. women in the Church?
2. women in sport?
3. women in society?

V. Are there any significant differences in attitude toward women in society, women in the Church, and women in sport among the following groups: priests, seminarians, Greek Orthodox laymen from Greece, and Greek Orthodox laymen from America?

Specifically:

- A. How do priests' attitudes toward women in the Church differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- B. How do priests' attitudes toward women in sport differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?

- C. How do priests' attitudes toward women in society differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- D. When looking at each individual scale, how does each concept compare among the four groups of men?
- E. Are there any significant differences among the four groups of men?
- F. Is there any significant difference between how each group felt about each concept?
- VI. How does the attitude of Greek Orthodox men toward women differ among the concepts and within the three concepts?
- VII. What are Greek Orthodox men's attitudes toward women according to the three factors of evaluative, potency, and activity?
- VIII. How is each concept ranked according to groups of Greek Orthodox men?

Definition of Terms

A. Greek Orthodox Christian:

An Orthodox Christian or in this case a Greek Orthodox Christian is one who has been baptized in the Orthodox Church and tries to live his or her life according to Christ's teachings (Polyzoides, 1945). A Greek Orthodox Christian is also someone who worships in the Greek Orthodox Church, which began with Christ and His Apostles at the beginning of Christianity. Since the time of Christ, there has been no time when the Greek Orthodox Church did not exist. Throughout the many years of the Church's existence, the Church has kept the same teachings and principles, but especially the same Head, Christ Himself. This Church,

which originated with Christ, Himself, has preserved the Truths of the Christian religion undefiled. Not only has the Church kept the scriptures in their original language and undefiled, but the Church has also kept Oral Tradition received from Christ and His Apostles, that Oral Tradition which served as background for the Gospel. The Church has considered this Holy Tradition as well as the Scriptures to be sources of Truth (Ware, 1967).

The basic beliefs of an Orthodox Christian are revealed in the Nicene Creed which follows:

I believe in one God, Father Almighty, Maker of Heaven and Earth and of everything visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all Ages. Light of Light, True God of True God, begotten not made, co-substantial with the Father, through Whom all things were made. Who for us men and for our salvation came down from Heaven, and was incarnated by the Holy Spirit and of the Virgin Mary, and became Man. Crucified for our salvation under Pontius Pilate, He suffered and was buried. And was resurrected on the third day according to the Scriptures. And Ascended into Heaven, and sat at the right hand of the Father; and He will return in glory to judge the living and the dead; Whose Reign will have no end. And I believe in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who, together with the Father and the Son is worshipped and glorified; who spoke through the Prophets. I believe in One, Holy, Catholic and Apostolic Church. I acknowledge One Baptism for the remission of sins. I await for the resurrection of the dead. And the life of the Ages to come. Amen.

One characteristic which makes the Orthodox Church different from other Christian churches is its unchanging continuity with the ancient Church. Patriarchs two and one half centuries ago said that the Greek Orthodox Church:

. . . preserve[s] the Doctrine of the Lord uncorrupted, and firmly adhere[s] to the Faith He delivered to us, and keep[s] it free from blemish and diminution, as a Royal Treasure,

and a monument of great price, neither adding any thing, nor taking any thing from it (Mastrantonis, 1969, p. 204).

For the Orthodox Christian it is part of his/her responsibility to help preserve the Truth undefiled. Tradition, then, is very important in the Orthodox Church, and keeping the Truth intact has been equated with keeping everything as it always has been. To change may involve conflicts with Tradition, and any alteration in Tradition may defile the Truth.

B. Orthodox Priests:

The three orders of the Priesthood are the Bishop, the Priest, and the Deacon. All Sacraments and Services are performed by Bishops. A Bishop's other duties include ordaining Priests and Deacons as well as Consecrating readers and Sub-deacons. He also dedicates Churches and altar cloths as well as governs the Church and exercises supreme supervision over all souls. With other Bishops, he may ordain Bishops. The Priest performs nearly all Sacraments, receives Confession and preaches. The Deacon participates in all Sacraments and Services as a helper to the Priest or Bishop, and when licensed, he preaches (Polyzoides, 1945).

C. Greek Orthodox Seminarian:

A seminarian is one who is studying to become a Priest.

Assumptions Underlying the Research

- A. The religion of the respondents probably affected their points of view.
- B. The status of the Priest (Bishop, Priest, or Deacon) did not influence the response.
- C. Differences in age did not significantly affect the results of the study.

Scope of the Study

- A. Ruth E. Brown's (1965) version of the Semantic Differential was used as the research tool for this study. It was chosen for two reasons: (1) the scales of bipolar adjectives used met the criterion of Osgood (1957); (2) it was found that Brown's concepts as well as scales were reliable enough to use with a different population. The experimenter decided to use Jane Brown Lewis' (1974) modification of Brown's scale. Lewis utilized twelve sets of polar adjectives divided into three factors (Evaluative, Potency, and Activity), ranging consistently from -3 to +3, in the following way:

Evaluative

cold-affectionate

awkward-graceful

unattractive-attractive

Unemotional-emotional

Potency

rude-polite

uncertain-definite

shallow-deep

dumb-intelligent

Activity

passive-active

weak-strong

hesitant-aggressive

soft-loud

The concepts chosen for each scale in this study were: Women in the

Church, Women in sport, and Women in society.

- B. Subjects in the study were delimited to the following: (1) fifteen Greek Orthodox Priests above age 25 chosen from a stratified random selection of faculty members and clergy at Holy Cross School of Theology in Brookline, Massachusetts; (2) fifteen Greek Orthodox seminarians between the ages of 18 and 35 chosen from a stratified random selection of students at Hellenic College and Holy Cross School of Theology in Brookline, Massachusetts, (3) fifteen Greek Orthodox laymen born in Greece between the ages of 25 and 70 chosen from a stratified random selection of Greek Orthodox parishioners in Columbia, South Carolina; (4) fifteen Greek Orthodox laymen born in the United States of America between the ages of 25 and 70 chosen from a stratified random selection of Greek Orthodox parishioners in Columbia, South Carolina.
- C. The investigation was delimited for priests and seminarians to a time when Holy Cross School of Theology and Hellenic College were in session, specifically, November 1976. For the convenience of the investigator, the Greek Orthodox laymen were administered the semantic differential techniques during October 1976.

Significance of the Study

Many studies have been done on equal rights for women and sexism in religion and sexism in sport. The investigator felt that one way to determine women's response to self was to find out how men view women. Because organized athletics did begin in Greece and that vicinity of the world, because the investigator had personal interests, and because the first Olympics were religious, in honor of the gods, and excluded women

from observing and participating, the investigator felt that it would be interesting and valuable to look at the most ancient Christian faith, one that is orthodox and unchanging and to see how the men of the Church view women in society, women in the Church, and women in sport. In order to not generalize about all Greek Orthodox men, they were divided into four groups: Greek Orthodox priests, Greek Orthodox seminarians, Greek Orthodox laymen from America, and Greek Orthodox laymen from Greece.

CHAPTER II

REVIEW OF LITERATURE

In order to acquire a thorough background of information for this particular study, it was decided that the following topics were important:

1. The Greek Orthodox Church
2. Women in the Church
3. Women in Sport
4. Women in Society
5. Semantic Differential and Attitude

The Greek Orthodox Church

Religion has always been a guiding tenet in the lives of people and structured their philosophy. Christianity especially, which was influenced by Greek thought, the Greek language, Greek culture, and Greek men, has greatly influenced the values and attitudes of the Western world.

According to Constantelos (1964), the Greek Orthodox Church, which is the oldest Christian Church, is relevant to the contemporary person. Over 200 million people follow the Greek Orthodox faith, many of whom live in North America.

The Orthodox Church is the true Church and therefore has the desire to convert other persons and other "Christians" to Orthodoxy (Ware, 1964). The claim of being the true Church is justified by citing the Church's continuity with the one Church and its stance of holding firmly to the Apostolic faith and Holy Tradition (from "Die Ekklesiologie des

Zweiten Vatikanischen Konzils 164 f." in Schilling, 1966). According to Florovsky (1974), because the Orthodox Church is the true Church, all other Christian bodies are schisms. Anthony, Archbishop of Kharkov, said that everything ". . . outside the Orthodox Church is just 'this world, foreign to Christ's redemption and possessed by the devil'" (Florovsky, 1974, p. 230).

Christianity, after its trials and tribulations in Palestine, established itself in the Greek world of the Roman Empire. It was transmitted with the Greek language, and it was explained by the early Fathers of Christianity who were Greek or hellenized. The canons and creed of early Christianity were written and compiled by ecumenical and regional councils. Greek was the language in which all Christian literature for the first eight centuries after Christ was written, including the New Testament. The doctrine of early Christianity evolved from persons whose philosophies and learning were Greek in origin. The teachings of Jesus Christ were taken to the East and West by Greek missionaries during the time of the pagan, Roman Empire. The Latin or Western influence, which later became the Roman Catholic Church, did not come into being until the fourth century, and St. Paul used the Greek language when writing to the Church of Rome. "Not only does the Greek Orthodox Church per se owe much to the Greek civilization, but all of Christianity derives its origin from this source as well" (Constantelos, 1964, p. 14). The Christian faith developed in the Greek world, with the Greek language and thought ("The House that Christ Built" a television series).

Mastrantonis (1969) gave a very good account of the Greek Orthodox Church:

The Church began with Christ and His Apostles at the very beginning of the Christian Era. There was no time in this Era when the Orthodox Church did not exist, and there has been no interruption of the life of the Church up to today. Throughout the centuries the same teachings, the same principles, the same Head have remained. . . . The Orthodox Church did not originate with Chrysostom or Basil the Great or Gregory the Theologian, or any such personality of the Church, but with Jesus Christ Himself and His Apostles. It is in fact an Apostolic Church, and its age is the same as that of Christianity itself. This Church was and remains to be the "pillar and ground of the truth. . . ."

The Orthodox Church of today holds the treasury of the teachings and worship of the Undivided Church of the first millennium, and rightly asserts that it is the heir of the One Undivided Ecumenical Church (Mastrantonis, 1969, p. 3).

The Greek Orthodox Church emphasizes the use of the Common Bible and acceptance of Jesus Christ as the center of one's life ("The House that Christ Built" a television series). Mary is honored because she is the Theotokos, mother of God, and Panagia, all-holy (Ware, 1964). Other saints are honored also because of their closeness to Christ, their devout lives on earth, and miracles they performed in the name of Christ.

Meanings of Orthodox, Catholic, and Apostolic

The Greek Orthodox Church is Orthodox, Catholic, and Apostolic. "Orthodoxia means the wholeness of the people sharing the right conviction concerning the Event of God in Christ and His Church and the right expression of this faith" ("Interpreting Orthodoxy," The Ecumenical Review; XIV, 1961-62, 25, cited in Schilling, 1966, p. 229). According to Ware (1964, p. 16) Orthodoxy has two meanings: "right belief" and "right glory" or "right worship" conveying the meaning that this Church guards and teaches the Truth of God. Constantelos (1964) explained Orthodox as meaning that there is no compromise; in other words, nothing has been changed concerning Christ's and His apostles' teachings. In the

early Church the word Orthodox was used to distinguish it from heresy.

For many reasons the Church is called Orthodox. Even today she is considered the preserver of the early faith, life and culture of Christianity. She has through Ecumenical Councils and the Church Fathers preserved the continuity of the Church going as far back as the Apostles and Jesus Christ, Himself. The fact that Orthodoxy is a dynamic and living faith is attributed to the inspiration from the Holy Scriptures, Holy Tradition, and the Fathers of Christianity (Constantelos, 1964).

Because the doors of the Church are open to all without discrimination and because the Church is for all of mankind, the Church in this sense is termed Catholic (Constantelos, 1964). She is Apostolic because the apostles and Christ laid the foundation for the Church, and she has been faithful through Apostolic succession and tradition which have kept the Church unified. Therefore, the Greek Orthodox Catholic and Apostolic Church is the Body of Christ on earth (Constantelos, 1964).

Continuity with the past, then, has been an important aspect of Orthodoxy. This continuity with the past, however, was one of the reasons why many traditions from Judaism and the Old Testament were incorporated by the early Church and became, and remain to be, a part of Orthodox Christian thought (Chadwick, 1967).

Background History

The Christian Church came into being prior to the compilation of the New Testament and Sacred writings. This was accomplished through Oral Tradition which was the main source for the written New Testament; therefore, the fact that Holy Scripture is the source of Truth, was confirmed by the Oral Tradition (Mastrantonis, 1969).

The Church as one began to be split between East and West. As the Greek language started to disappear in the West, so did the Greek heritage and continuity with the common past of the Church. Two worlds started to emerge. Differences between East and West had always existed, but a common past between the two was forgotten and the two groups of Christians became parts of their respective worlds disregarding the Catholic whole. The separation was partly geographical, but it was also due to the West's inability to continue in old ways as opposed to new ones (Florovsky, 1974). The wishes of the West to make changes in theology, for example, the filioque and the infallibility of the pope, also led to the separation (Ware, 1964).

Most sources designate 1054 as the date for the great schism (Every, 1965). According to Chadwick (1967, p. 289), it is difficult to write the history of Christianity as though "it were a single story" after the period of Gregory the Great in the West and in the East, John of Damascus.

Orthodoxy has been a mystery to the people of the West for many years, and the feeling has existed by Westerners that there was nothing to be learned from Orthodoxy (Fouyas, 1972 and Florovsky, 1974). Because the West grew stronger and the East grew weaker politically, the West has come "to regard its Christianity as normal Christianity . . . Byzantium has been either laciitly ignored or disapproved" (Florovsky, 1974, p. 163). On the other hand, the Anglican Church has respected the Orthodox Church for its continuity with the past (Florovsky, 1974).

Hierarchy and Equality

The Orthodox Church, unlike most Protestant denominations, maintains a hierarchical format of the Church, Apostolic Succession, the

episcopate, and priesthood. The Church as a whole is infallible because Christ is infallible and the Church is Christ's body (Ware, 1964). Along with being hierarchical, the Church is also Charismatic and Pentecostal, as pointed out by Ware (1964). St. Basil, as quoted in Living the Liturgy, said:

Everything is equal between us (the Clergy) and you (the laity) and we have the same measure of goods for I do not receive more richly and you in a lesser measure from the Holy Table, but we equally draw from it. . . . The saving and soul-supporting (spiritual) life is given to each with the same honor. I am not one kind of sheep and you another; rather, we all share in the same thing. We have the same baptism, each of us has been made worthy of the same Spirit and each of us hurries on to the same kingdom; we are in like manner the brethren of Christ all things are common to us. (St. Basil, cited in Harakas, 1974, p. 48).

A spirit of equality of all persons is asserted by the Greek Orthodox Church. According to Florovsky (1974), there is no discrimination despite the hierarchical structure of the Church. The Church is looked upon as a spiritual home rather than an "authoritarian institution" (Florovsky, 1974). According to Nikos Nissiotis, "There is no superior juridical order or tribe in the Church, but only a charismatic order in which all are involved as participants in the gathered company of the Holy Spirit" (Nissiotis, cited in Schilling, 1966, p. 236). Sources previously cited assert that the Greek Orthodox Church does insist upon a hierarchical structure, but this does not conflict with its egalitarian spirit.

Priesthood

Nissiotis (cited in Schilling, 1966, p. 236) explained the priesthood and apostolicity in the following way:

Since apostolicity is a personal gift of the Holy Spirit, it is manifested and expressed not by the Church in general, but

in a personal manner by bishops and priests chosen by the community under the guidance of the Spirit. There is no office of bishop or priest apart from the totality of the body of Christ, nor is there any subordination of the lay Christian to the hierarchy.

The bishop--and the priest who represents him--is a concrete and personal channel of the transmission of divine grace to all who believe. Through him the new life in Christ through the Spirit flows into the whole community of the faithful. He is therefore its charismatic center and constitutes at the same time the pivot of the two principal elements of ecclesial life, the personal and the communitarian.

Ordination or the Priesthood is a sacrament founded by Christ Himself and passed on to His Apostles and from them to later priests by the laying on of hands. Through ordination priests receive grace and power enabling them to perform sacred duties, including Sacraments and preaching (Polyzoides, 1945).

There are three orders of the Priesthood which are Bishop, Priest or Presbyter, and Deacon. The duties of Bishops include administering all Sacraments, blessing Holy Myron, ordaining Priests and Deacons, consecrating Readers and sub-deacons, dedicating Churches and altar-cloths, preaching, governing and supervising the Church and all souls, and he, along with other Bishops, ordains Bishops (Polyzoides, 1945).

The Priest administers all Sacraments except Ordination, blessing Holy Myron, dedication of Churches and altar-cloths. He hears confessions and preaches (Polyzoides, 1945).

The Deacon helps the Bishop and Priest by taking part in all the Sacraments. He may preach if licensed by a Bishop (Polyzoides, 1945).

There are two types of priesthoods, spiritual and sacramental. In the first type all Christians are equally priests in this sense. Special members are sacramentally ordained to the Holy Priesthood which Christ

committed to His Apostles (Fouyas, 1972). The requirements for ordination to the Holy Priesthood are that one be "virtuous and well educated, to have perfectness in all parts of his body, to be of full age and to be called by the Church" (Polyzoides, 1945, p. 195). The clergy are democratically elected with approval of laity; and, laity have many administrative responsibilities. The administrative system of the Church is by no means authoritarian nor at the same time without structure, but it is synodic, Jesus Christ being the head of the synod (Constantelos, 1964).

Tradition and tradition

The Eastern Orthodox Church is known as the Church of Tradition (Florovsky, 1974). According to Every (1965, p. 68), Holy Tradition is the "dynamic movement of God in history, in which man shares as part of the perfect humanity of Christ." Other sources define Holy Tradition as both completing and interpreting the Bible. It includes Liturgies, Services, Icons, Incense, books of the Bible, the Nicene Creed, decrees of the Ecumenical Councils, writings of the Fathers, the Canons, Service Books, the whole system of doctrine. It is the entire faith professed by Jesus Christ and His Apostles passed down and today remaining intact (Polyzoides, 1945; Mastrantonis, 1969; and Ware, 1964). According to Mastrantonis (1969, p. 35):

. . . the Church without a living Tradition of sacred information, authority and power is not the Church created by Christ and pronounced to be the Pillar of the Truth. There is no Truth without revealed Sacred Tradition. . . .

Traditions with a small "t" refer to religious customs and should not be confused with Holy Tradition (Mastrantonis, 1969).

The seven Sacraments or "Mysteries" of the Greek Orthodox Church are

also a part of Tradition. The Sacraments are: Baptism, Holy Chrismation, the Eucharist, Ordination of Holy Orders, Marriage, Holy Unction and Confession (Constantelos, 1964; Ware, 1964).

Divine Liturgy

According to Harakas (1974) the Divine Liturgy, which is the service Orthodox Christians participate in on Sunday, is a type of "passion play" or divine drama about the life of Christ. The Prothesis, during which the bread and wine are prepared, symbolizes Christ's initial obscurity in the world. Following the Prothesis is the Little Entrance with the Gospel, where the priest, symbolizing Christ, comes out with the Gospel, signifying Christ's public ministry and His teaching. This is followed by the Scripture Readings and the Sermon which represent Christ's teaching His Truths. Next the Great Entrance with the Holy Gifts is represented by the priest carrying the bread and wine, in remembrance of Christ's death upon the cross. Following the Great Entrance, the words of the Institution of the Sacrament remind the participant of the Last Supper. The Consecration of the Gifts represents the believer's presence at Christ's Crucifixion, the Holy Communion symbolizes the believer's sharing in a new life of Christ's resurrection by partaking of His actual body and blood. The priest bringing the Communion out is representative of the Lord's resurrection and the priest's returning the chalice to the altar is symbolic of the Savior's return to the right hand of the Father in heaven (Harakas, 1974).

The Divine Liturgy is the means by which Greek Orthodox Christians express their faith in the Holy Trinity and put into practice Christian beliefs. It is, according to Constantelos (1964), an old faith for modern man.

In summary, the Greek Orthodox Church or Eastern Orthodox is the oldest Christian Church, originating with Jesus Christ and His Apostles. Continuity with the ancient Church has been maintained through Apostolic Succession and Holy Tradition. There are three orders of the priesthood: Bishop, Priest, and Deacon. The Priest is representative of Christ, and in the Liturgy, the Priest re-enacts Christ's life. Even though a Church hierarchy does exist, equality of all person's spirits is proclaimed by the Church.

Women in the Church

Ruether (1974, p. 9) referred to the existence of:

. . . a growing need for a more exact idea of the role of religion, specifically the Judeo-Christian tradition, in shaping the traditional cultural images that have degraded and suppressed women. . . . religion has been not only a contributing factor, it is undoubtedly the single most important shaper and enforcer of the image and role of women in culture and society. . . . it has been religion that has been the ideological reflection of this sexual domination and subjugation.

Harkness (1972) referred to two reasons why past history is important to the contemporary world. She noted: (1) that the subordination of women today was created from the subordination of women in the past in every aspect of life, and (2) that the mores of social life as presented in the Bible have been very influential in shaping the mores of sexuality for today's world. Crabtree (cited in Doely, 1970) implied that the church has given support to organizations in society which encourage the oppression of women. Crabtree also pointed out that one of the major causes for the present condition of women is the Judeo-Christian heritage. Hageman (1974, p. 23) agreed with Crabtree and added that one way the church has kept women in a subordinated role has been by assuring

"legitimacy within patriarchal families." Another method of condoning subordination of women by churches has been by assigning them "to a role with status inferior to that of men" (Hageman, 1974, p. 23).

According to Doyle (1974, pp. 15-16):

The debate on women and religion is the single most important and radical question for our time and foreseeable future precisely because it concerns religion and because it affects all possible people and peoples. As many theologians and social scientists would argue, religion concerns the deepest and most ultimate aspects of human life, individually and collectively.

To raise the issue of women in relation to religious systems therefore challenges the most important and profound aspect of life. . . . Feminist analysis of culture and society stops prematurely if it does not dare to tackle religion. [It] is also the most important question that can be raised, simply because it affects more people than any other issue.

Attitudes, as expressed in the New Testament and by the early fathers of Christianity, did have a tremendous effect upon the attitudes of the Western part of the contemporary world (Bullough, 1973).

Religion had always been associated with the male sex as expressed by Figes (1970, p. 38) who stated that "The Voice of God is the voice of man." He also pointed out that religion includes attitudes of people associated with that religion, particularly "priests and scribes who give it body and reality" (Figes, p. 38). Because religion has been a "male cult," it has excluded women (Figes, 1970).

Women today have been trying to rid themselves of negative images, and one of the major ways of doing this recently has been "to re-examine mental constructs or images which have demeaned women and/or limited them" (Wahlberg, 1975, p. 100). The exclusion of women from leadership roles has been challenged by women today. More and more concern has been shown about the possibility of men and women working alongside in the

ministry (Hageman, 1974). Russell (cited in Hageman, 1974, p. 47) gave some present feelings about the situation of women in the church:

. . . Pressure for the liberation of women in societies around the world is slowly exposing the sexist practices of church life, language, and organization. A persistent chorus of voices, both female and male, is calling for a new look at the meaning of the ministry and mission in a world crying out for justice and liberation for all peoples.

Some felt, including Ermarth (1976), that the Holy Spirit may be trying to say something through this issue concerning women in the church.

Attitudes

The Church professes a gospel of love, and yet it has perpetuated attitudes and behavior inimical to that gospel. . . . Where the New Testament spoke of the unity in Christ in which there is "neither male nor female," the church has not only contributed to the alienation and separation of the two but considered the female a lesser being. And where the early church spoke of the old laws being transcended by the law of love, the church has used the old tradition to circumscribe women's freedom (Burlaye, cited in Hageman, 1974, p. 110).

The Church has demonstrated sexist attitudes through its laws and, the fact that many men feel an alienation from women, has been true, especially celibate men (Henning, 1974). Some authorities have attributed the sexist attitude of the Church to its close association with a patriarchal society centered around the family with the man as the head of the house (de Beauvoir, 1952); however, while the Church has been influenced by society, the Church itself also has affected everything in life. Sexist attitudes have become "suffocating anachronisms" (Daly, 1968, p. 206). Hebrew tradition and Greek philosophy have been cited as two of the roots from which the present attitudes grew (Daly, 1968). Traditional sexual stereotypes have developed within the confines of the patriarchal structure of the Church. Men have been seen as objective and aggressive, and

they have shown traits of domination and manipulation as well as aloofness with others. Women, on the other hand, have been depicted as being emotional, passive and showing signs of having negative self-images (Daly, 1973).

Because the Bible and all of the early documents of Christianity were allegedly written by men, a lot of whom had negative attitudes about sex, women were excluded from the structure of the Church hierarchy and the altar. From the canon law it became apparent that the Church supposed that it could function perfectly well without women (Henning, 1974). Somehow, the sex and the spirit of a person have become indivisible. Way (cited in Doely, 1970, p. 80) explained that:

Theologically my nature and my spirit have been meshed, in such a way that I am prevented from being a fully protective human being, free to serve God in as many diverse ways as any masculine human creature.

This was further explained by Neville (cited in Fenton, 1974), who said that theology has associated the female with the flesh and the male with the spirit.

Barrabee (cited in Doely, 1970, p. 51) expressed the feelings of many when he said that:

. . . it is plain that the roots of oppression of women and men by rigid stereotyped sexual role distinctions are buried deep in the very foundations of our religion and culture.
 . . . unless we attempt to get at them way down at that level we will never find release to be whole human beings.

The Old Testament and Attitudes toward Women

Women were treated as subordinate beings during the time of the Old Testament (Daly, 1968; Royden, 1924). The society and religion of Israel promoted discrimination against women (Bird, 1974). "Jewish homes,

Jewish society, and the Jewish faith were patriarchal" (Royden, 1924, p. 28). Because the authors of both the Old and New Testaments were products of their respective societies, it was only natural for them to be influenced by the inherent prejudices of the time (Daly, 1968).

Although the Old Testament was written by males for a society dominated by males, just as in the New Testament, the attitudes about women were inconsistent, because positive as well as negative understandings concerning women were present (Callahan, 1965). One reason for the inconsistency was attributed by Bird (1974) to be the span of time, close to one thousand years, during which the books of the Old Testament were written. In the older books of the Old Testament women had some freedom which could be attributed to their role in the rural societies of the day. She had lesser amounts of freedom in later books as she started to belong to man and was sold in marriage. After puberty and in marriage she was legally impure because of menstruation and childbirth. Men avoided talking to women. In the Greek period, the women were confined to the home (Tavard, 1973).

Even though women were portrayed in positive as well as negative ways, Bird (1974, p. 56) stated that:

The picture of woman obtained from the Old Testament laws can be summarized in the first instance as that of a legal non-person; where she does become visible it is on a dependent, and usually an inferior, in a male-centered and male-dominated society. The laws, by and large, do not address her; most do not even acknowledge her existence. She comes to view only in situations (a) where males are lacking in essential socioeconomic roles; (b) where she requires special protection; (c) where sexual offenses involving women are treated and (d) where sexually defined or sexually differentiated states, role and/or occupations are dealt with. . . . Where ranking occurs she is always inferior to the male. Only in her role as mother is she accorded status and honor equivalent to a man's. Nevertheless, she is always subject to the authority of some male, except when widowed or divorced. . . .

In Proverbs women were portrayed as: (1) the mother, (2) the wife, (3) as other alien women, and in the historical writings women were most frequently depicted as wife and mother and as "strong-willed and capable, and especially endowed with the gift of persuasion" (Bird, 1974, p. 65). The harlot was symbolic of the double standard (Bird, 1974).

Apocrypha. Excluding the two Esdras, the books of the Apocrypha are a part of the Greek Old Testament. The general attitude toward women in the Apocrypha was mostly negative as evidenced by the following quotation from the Wisdom of Ben Sirach: "From a woman sin had its beginning and because of her we all die" (cited in Prusak, 1974, p. 96). It was also said in Sirach that the wickedness of a man is better than a woman who does good, and it is women who are the cause of shame and disgrace (Metzger, ed., 1965).

Women as unclean. Women were not allowed to participate in worship services because all persons in a state of impurity or unholiness were so prohibited. Several conditions determined whether one was unclean such as touching a corpse, bodily emissions of all types, sexual intercourse, childbirth, and leprosy (Bird, 1974). "Menstruation, a normal process was equated with filth and uncleanness" (Wahlberg, 1975, p. 33). As written in the twelfth chapter of Leviticus, the Lord said to Moses:

. . . If a woman conceives, and bears a male child, then she shall be unclean seven days; as at the time of her menstruation, she shall be unclean. . . . she shall not touch any hallowed thing, nor come into the sanctuary, until the days of her purifying are completed (Leviticus, 12:2-4, 1946, 1952, p. 96 in Holy Bible).

Women in religious participation. Women were not allowed to lead in worship services, and women were considered "light-headed as well as

trivial, ignorant beings . . ." (Goldfield, 1976, p. 258). Within the family the woman was respected; the apologists have called the differing roles of men and women as "separate but equal" (Goldfield, 1976, p. 258). Women were excluded from the priesthood for one reason in the Old Testament, because women in pagan religions were associated with prostitution (Maertens, 1969).

Historical Events

The base upon which Christianity developed was Judaism, but as Christianity grew it went away from the synagogue and became influenced by the Hellenized Roman culture. The woman's role in this development was of significance. Attitudes about women and their role in the early Church have been reflected in this historical development (Parvey, 1974). Around the second century the Church organization started its development with authority coming from the canon of Scripture and Apostolic Tradition (Schutz, 1975).

Sexual attitudes. Because there was much ambiguity in the Old Testament and first century of Christian writings concerning women, the second century Church was vulnerable to attitudes against sex and consequently women. The closer the Church was to Judaic tradition, the greater the chance was of this happening (Tavard, 1973). From the dualism developed by the early Greeks (Bullough, 1973) emerged the first conflict Christianity had to contend with, gnosticism (Keen, 1973). Even though Christians did not accept gnosticism, they were nevertheless influenced by it, and because the gnostics had negative attitudes about sex, they also had negative attitudes about women. According to the gnostics, women, unless they became males, were not valuable enough to

become Christians. Even though the Church rejected gnosticism, it was influenced by the Greek culture and therefore took on attitudes toward sex which were similar to the gnostics, leaving the women to be the ones who suffered (Bullough, 1973). "Christianity was a male-centered, sex-negative religion with a strong misogynistic tendency" (Bullough, 1973, p. 119). The second century terminated with the end of gnosticism and a "normalization" of Christianity began (Tavard, 1973, pp. 70-71). Even though misogynistic attitudes still prevailed, the attitudes toward women were more positive in the Christian Roman Empire than they had been in the pagan Roman Empire, in the eastern or Byzantine part especially (Bullough, 1973). With the third and fourth centuries, virginity and, a consequence of it, monasticism became highly respected by Christians. Monasticism was established in the East by St. Basil and in the West by St. Benedict. Through the monastics movement women had another choice for life besides marriage, virginity (Tavard, 1973).

Formation of the Church Structure. The hierarchical nature of the Church began around the year 100 when Agnatius of Antioch developed three orders of priesthood; organization of the Church was no longer free. With this organization, apostolic succession was also incorporated (Conzelman, 1973). Tertullian was also influential in building the Church hierarchy (Dietrich, 1897).

Christianity emerged from a patriarchal society. Christian ministers were not addressed as priests until the end of the third century and this practice developed as a result of the Eucharistic sacrifice and other practices similar to the Old Testament priesthood. Sacral purity became important in the celebration of the Eucharist, and because women

were more susceptible to being unclean, they were not considered for the priesthood, and anyone that could not be ordained to this order, could not be ordained in any order (Komonchak, 1976).

Jesus's Attitudes Toward Women

A feminist has been defined as:

. . . a person who is in favor of, and who promotes, the equality of women with men, a person who advocates and practices treating women primarily as human persons (as men are so treated) and willingly contravenes social customs in society (Swidler, 1971, p. 177).

According to several authorities, then, Jesus was a feminist (Swidler, 1971; Wahlberg, 1975; Enswiler, 1974; Daly, 1968; Dietrich, 1897; Royden, 1924; Phipps, 1970; Pape, 1976; Ermarth, 1970; Bullough, 1973). According to the Gospels, He was never reported as saying anything negative about women or as having any derogatory attitudes toward them. He never warned people about the tricks of women, and He never made references to them as being inferior. Even though most of the women in the Gospels go unnamed, they nevertheless were an important part of His ministry and His following (Bullough, 1973). This was particularly amazing because of the Jewish society in which He lived and the inferior status which women held. Not only were men not to speak to women in public, but a rabbi was not to speak to his wife in public. Jesus did not "put women down nor put them up on a pedestal . . . either way--they are effectively out of the way . . . , and need not be taken seriously as full persons" (Wahlberg, 1975, p. 102. "He deliberately affirmed that sex is not of the eternal things" (Royden, 1924, p. 171). Nowhere did Christ give instructions for one sex only but to both equally (Pape, 1976; Hewitt and Hiatt, 1973).

Jesus taught women the Gospel; He allowed them to travel with Him; He spoke to them as He would speak to intelligent human beings; He healed them; He revealed Himself to a woman after His resurrection; one of the women He raised from the dead He touched, which was against the Jewish law of uncleanness; He did not treat women as sex objects; He broke the blood taboo by being touched by and healing a woman who had an issue of blood for twelve years (Holy Bible, Revised Standard Version, 1946; Swidler, 1971; Harkness, 1972; Hewitt and Hiatt, 1973; Morris, 1973; Tavard, 1973). It was interesting to note the statement made by Dietrich (1897, p. 11): ". . . the subjection-of-women doctrine as endorsed by the Church Fathers" has no warrant whatever in the teachings ascribed to Jesus.

Attitudes of the Early Fathers toward Women

According to Wahlberg (1975), even though Jesus, Himself, had positive attitudes toward women, the rules and judgements of Paul and the Fathers of the Church have been more influential. Because of the Greek and Roman traditions, it was difficult for women's status to be improved; even the fact that women had helped spread the Gospel and worked with Paul did not change the attitudes which existed about them during early Christianity (Tavard, 1976). Women seemed to be the source of all men's troubles and a temptation to them (Bullough, 1973). Three pictures of women were portrayed by the Church Fathers; they were prostitute, wife, and virgin (Ruether, 1974). Daly (1968, p. 89) affirmed that the general attitude of the Church Fathers toward women was derogatory and "at times even a fierce misogyny."

Augustine. Augustine said that through the weaker sex, the devil

ruined the stronger, and therefore, both sexes were ruined. By coming into the world, Christ wished to honor both sexes, the male through Christ and the female through the Virgin Mary. Augustine also said that if Christ had despised women, He would not have been born of one. Just as a woman brought death, so did a woman bring life (translated by Muldowney, 1959).

Basil. Basil advised monks to stay away from women and wine because these things caused the wise to fall (cited in Wagner, 1962). He also felt that greater leniency should be given to the husband who committed adultery rather than to the wife who committed the same sin (from St. Basil, Letters, cited in Bullough, 1973).

Basilus. Whatever has been said about women has not usually been interesting to male theologians unless it has related to the relationship with man, then it has been interesting (Pape, 1976). For example, Basilus, who was at one time a physician, gave a detailed account of virginity as well as physiological descriptions and a psychological analysis of sex. He referred to women as being weaker than men physically because of their beauty, which therefore, also, made them inferior (Tavard, 1973).

Clement. Clement referred to men as being associated with action and women with passivity. He also said that women must be more modest than men because women fall more easily into immorality. Prusak (1974) stated that Clement appreciated women and their equality in nature, but he was also afraid of their potential as temptresses. Duberman (1975), on the other hand, did not see a respect in Clement for women's equality, but he instead linked Clement with the attitude of that time, which said

that women were evil and tempted men to sin. Clement said, for example, that "every woman ought to be filled with shame at the thought that she is a woman" (originally from Paedagogus 2:2, cited in Duberman, 1975). Daly (1968) contended that Clement supported the superiority of men. Even though Clement believed women could reach the same perfection as men, men usually did things better than women (originally in Paedagogus, 1:4, cited in Bullough, 1973). As far as sexual intercourse was concerned, he believed that it should be undertaken for procreation only (originally from Clement, Stromata, cited in Bullough, 1973).

John Chrysostom. Chrysostom, as reported by Daly (1968), portrayed women as being shallow, weak, and talkative. Chrysostom attributed the cause of Solomon's renunciation of his faith and David's adultery to be the female sex (Bullough, 1973). He also found merely the sight of women as being tempting (originally from St. John Chrysostom, Homilies sur les Statues, cited in Bullough, 1973). An example of this temptation was:

. . . consider what is stored up inside those beautiful eyes and that straight nose, and the mouth and the cheeks, you will affirm the well-shaped body to be nothing else than a white sepulchre; the parts within are full of so much uncleanness. Moreover, when you see a rag with any of these things on it, such as phlegm, or spittle, you cannot bear to touch it with even the tips of your fingers, nay you cannot even endure looking at it; you are in a flutter of excitement about the storehouses and depositories of these things (originally by St. John Chrysostom, An Exhortation to Theodore After His Fall, cited in Bullough, 1973, p. 115).

Because of Eve's fall, Chrysostom justified woman as being subjected to man (Dietrich, 1897), and the fact that women remained in a secluded environment, the home, led him to believe that they would be better able to be good Christians (Chrysostom as translated by Goggin, 1960). He thought the man's duty was to mold and tame a girl while she was young so

that when she became older she would be submissive and obedient (from Chrysostom, Commentaire sur l'epitre aux Ephesiens, cited in Bullough, 1973).

Dionysius of Alexandria. Dionysius said that a woman at the time of her menstruation may not take Holy Communion or go into the church (originally by Dionysius of Alexandria, Epistolae, cited in Henning, 1974).

Gregory of Nyssa. Gregory, as reported by Bullough (1973), said that marriage was a sad tragedy (from Gregory, On Virginity, cited by Bullough, 1973).

St. Paul. According to Tavad (1973), St. Paul's comments about women have been somewhat ambiguous. They have been interpreted as being either misogynist or profeminine. As presented by Prusak (1974), some of Paul's statements such as, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Paul, Galatians, 3:28, the Holy Bible) showed his positive attitudes toward women, similar to Christ's. Other statements such as 1 Corinthians, chapter 14:33-36, which insisted upon woman's subordination stemmed from traditions (Prusak, 1974). This ambiguity was evident in his statement in Ephesians 5:21-24, where he said:

Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. (Holy Bible)

Once again, however, in Romans 16, where he appeared to be very friendly to women, and in Acts 16, where he spoke with women, he did not seem anti-feminine (Phipps, 1970). The fact that he did not keep women

from being charismatic leaders was another indication of his profeminine feelings. Gonaris (1976, p. 17) offered this explanation for these seemingly mixed feelings: "St. Paul's references to women often differ in content according to Paul's purpose and concern for writing to each particular apostolic community."

According to Daly (1968), Paul's anti-feminist remarks were made for the women of the society at that time, to protect the new Church from scandal. It was possible that Paul, being naturally influenced by Jewish tradition along with trying to profess Christ's teachings of equality, was torn between the two. Consequently, whenever the Church was in danger of scandal, he found it necessary to revert back to customary traditions.

Tertullian. Tertullian's frequently quoted statement about woman's evil nature was addressed to women as follows: "You are the devil's gateway. . . . How easily you destroyed man, the image of God. Because of death which you brought upon us, even the Son of God had to die" (Tertullian, De Cultu Fem, cited in Ruether, 1974, p. 157). Tertullian, according to Prusak (1974), considered the veils worn by women to be a symbol of their shame for the past. Tertullian as quoted by Phipps (1970, p. 143), referred to [male] virgins as those who had "not defiled themselves with women." He also stated the following to women, ". . . the sentence of God on this sex of yours, woman, lives in this age; the guilt must of necessity live also. . . ." (Dietrich, 1897, p. 56).

Timothy. In 1 Timothy, chapter two, verses eleven through fifteen, Timothy said:

Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep

silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty (Holy Bible, Revised Standard Version, 1952, 1946, pp. 198-199).

This quotation has probably been used in defense of the all-male priesthood. Timothy's attitude toward women, from this quotation at least, was obvious.

When the Christian Church came into being, women lost the status they had gained during the pagan Greek and Roman eras. The reason was that there was a reversal of attitudes in which the early Hebrew attitudes portraying women as evil were accepted. "The writings of the founders of Christianity [early Fathers of the Church] reflected this view of women" (Duberman, 1975, p. 6).

Women in the Early Church

Christianity did raise the level of the woman from what it had been before Christ was born, and many women were active in the early Church. There were three orders of women in the early Church including deaconess, widow, and virgin. Even though much controversy has existed regarding these orders as to whether they were "official" or not, in general, deaconesses were considered to be those women who helped the needy, hungry, sick and poor. What could have been included in this office of deaconess was restricted due to the female sex which meant that this office was made up of women exclusively. A woman could not perform any duty that belonged to a male. She could not baptize or teach in church or in male gatherings. Neither could she enter the area around the altar. Widows were taken care of by the Church, and they in turn cared for the sick and the poor (Harkness, 1972). Virgins dedicated their lives to

God, lived chaste lives and performed basically the same tasks as the other two orders.

The charismatic ministries in general ceased to be and were replaced by a more hierarchical order. The reason for the dissolving of the charismatic orders was due to a fear of heresy, which could destroy apostolic tradition (Ermarth, 1970). More and more women lost leadership roles in the Church as the patriarchal Church structure developed taking on traits of Judaic tradition and traits of Greek and Roman culture. The shift from missionaries to hierarchical offices took place during the second and third centuries (Fiorenza, 1976). Two other trends began to hurt the ministry of women; they were the misogyny of Tertullian's works and the brutal violence between bishops which caused the women to shun these actions (Dietrich, 1897).

Women in the Contemporary Church

"It would be very hard to deny that the Church is intimately sexist" (Henning, 1974, p. 272). One reason that has been attributed to this sexist attitude has been men's fear of and disgust with women's menstrual cycle. Not only is this supported by Old Testament Scripture and canon law (Cummings, canon II, 1957) but also by the Orthodox Church practice today. Several sources have said that this fear and disgust of a natural, God-given function has been a major factor in the exclusion of women from liturgical roles (Ruether, 1974).

Because the Greek Orthodox Church accepted many Jewish traditions into the Church, some of the Old Testament attitudes toward women exist in the Church presently. For example, in the Orthodox Church a woman has been told that she should not receive Holy Communion or enter the church

during her menstrual cycle (Cummings, canon II, 1957). For the same reason a woman has not been allowed into the area near the altar at any time unless given special permission by the priest (Aghiorgoussis, interview, 1976). Barrois (cited in Kishkovsky, 1975, p. 18) said the following was true:

. . . anyone who sheds blood in violation of Yahweh's precepts, except for the specific instances spelled out in the Torah, is barred from participation in the religious life of the community until adequate satisfaction is offered for the removal of the impurity thus contracted . . . everything that is related [to the] . . . infusion of life, is bound to affect the state of ritual purity of men, and, more so, of women. Their menstruations make them periodically impure, as well as the processes of childbirth, or any pathological condition resulting in hemorrhages and the like. The Law prescribes the detailed ritual for re-admitting a woman after the impurity contracted in childbirth (Leviticus, chapter 12), a ritual to which the Theotokos [mother of God] submitted herself

Several authors have acknowledged the fact that certain churches of the twentieth century (including the Greek Orthodox Church) have kept women from fully participating in the Church because of their menstrual cycle (Royden, 1924; McLaughlin, 1974; Figes, 1970; and Kishkovsky, 1975), and several of these authors have suspected the blood taboo to be one major obstacle for women's ordination. Margaret Mead (1949, p. 166) described the same type of blood taboo observed by the Bali people, whereby:

Menstruation and pregnancy are both ceremonially disqualifying --a menstruating woman may not enter the temple . . . ; pregnant women and women who have recently given birth may not enter the house where special gods are kept, or approach too closely to a priest, whose ceremonial purity must be preserved.

Obviously, the Bali people were not Christians. Why then were the blood taboos so similar to those of Judaism and Orthodox Christianity? Did the pagans affect Christianity or Judaism or did Judaism or Christianity affect the pagans?

One recent convert to Orthodox Christianity, a woman, made the following complaint, "I was a woman, fully baptized and chrismated just as my husband, yet expected by law and custom to live as less than a full member of the Church" (Duran, 1975, p. 11). Her reference was to the practice of churching in the Greek Orthodox Church. This was designated time when, after the birth of a baby, the mother is asked to stay at home with her baby and not attend church for forty days. The mother, of course, was looked upon as unclean; and the ritual stemmed from Judaic traditions (Kishkovsky, 1975).

Even though women have not been allowed to be ordained into the clergy and hierarchy of the Church, many other ways of serving the Church have been open to them. For example, they have been teachers, nuns, church administrators, philanthropists and have held other lay positions (Aghiorgoussis, 1976, interview). According to Vasiliki Eckley ("The House that Christ Built"), the first woman to study at Holy Cross School of Theology, even though in the Greek Orthodox Church the priesthood has been reserved for men, this has not meant that women have taken an inferior position.

Many changes, outside of the Greek Orthodox Church, have been taking place for women in the Church. In the 1940's in an emergency situation during a war, the first woman priest in the Anglican Communion was ordained, but she was asked to resign by upset bishops (Hewitt and Hiatt, 1973). Most Protestant churches have been ordaining women, and some Catholic groups have been working toward ordination for women (Wahlberg, 1975). The Roman Catholic Church appointed a woman as preacher [one who delivers sermons from the church pulpit] ("Catholics Appoint Woman

Preacher," 1976). On January 1, 1977, Ms. Jacqueline Means became Reverend Ms. Jacqueline Means, the first woman ordained as a priest in the Episcopal Church (Rosenwasser, 1977); the ordination occurred after the recent decision in 1976 permitting women to enter the Episcopal priesthood.

The Issue of the Ordination of Women

Farley (1976) stated that the question of woman's ordination should be central to the issue of woman's role in the Church. Two Churches still have not changed their attitudes about woman's ordination and do not allow it. Those two are the Roman Catholic Church and the Orthodox Churches (Aghiorgoussis, 1976; Hyer, 1977), and most of the world's Christians are either Orthodox or Roman Catholic. McLaughlin (1974, p. 236) pointed out that "The inadmissability of a female priesthood is an excellent example of the Church's ambivalence toward its own insistence on the spiritual equivalence of the sexes."

Arguments Against Woman's Ordination

The Orthodox Church was appalled at the decision to ordain women in the Episcopal Church; therefore, the Episcopal Church has lost its membership in the Catholic Tradition. Whoever was responsible for this action has, according to Aghiorgoussis (1976) betrayed the Gospel and apostolic tradition. Aghiorgoussis, a Greek Orthodox priest and theologian, said that this action ". . . has been done to accommodate the world--in this case the so-called women's liberation movement" (Aghiorgoussis, 1976, p. 1). The Orthodox Church has found evidence in Scripture as well as apostolic tradition that has excluded women from the priesthood. The roles of male and female were not considered interchangeable according to

the Orthodox theology because each sex is given different charismas just as each individual is. Aghiorgoussis (1976) said that the gift of ordination is given to only a few male persons.

Many persons have been explaining why ordination has remained off-limits for women. One of the reasons was that Jesus was male and was not born male by accident. Another reason was that His apostles were male and because the Orthodox priesthood has been based on apostolic succession, ordination of females would contradict Holy Tradition (Aghiorgoussis, 1976). The Vatican added that the priest takes on the role of Christ and a natural resemblance to Christ must exist ("Excerpts from Vatican Statement," 1977). Because a woman would not have a natural resemblance to Christ, the bridegroom, the ordination of women to some Orthodox seminarians and theologians has been called "spiritual lesbianism" (Aghiorgoussis, 1976, interview). Another reason against woman's ordination was expressed by Ermarth (1970, p. 124): "God has ordained for all time the subordination of women."

Arguments in Favor of Woman's Ordination

Arguments in favor of woman's ordination have said that women should have the same right to answer the call of God and to be ordained into the ministry if that is God's will (Carroll, 1976). The difference has been that men have a choice, but the woman has not been given that choice. It has become evident that there is no theological reason preventing it (Daly, 1968). Jesus was a feminist himself (Swidler, 1971) and allowed women to follow Him. Women have felt the call, and messages, whether from Tradition or Scripture, should be applied and adapted to conditions each new day (Harkness, 1972).

To forbid women the opportunity to test their vocations in the same way [as men] comes perilously close to denying the possibility of the work of the Holy Spirit in the lives of these women (Hewitt and Hiatt, 1973, p. 101).

In summary, the literature has indicated that there is a growing need to understand better the woman's role in the Church and men's attitudes toward women in the Church. Religion has affected woman's role, not only in the Church, but also in society as well. The Old Testament and old Jewish laws and traditions indicated negative attitudes toward women. Jesus Christ, however, was a feminist, and He treated women as people; He never said anything derogatory about women; and His teachings applied equally to everyone. The early Fathers of the Church, however, developed misogynistic attitudes, and these have carried over into the Church today as evidenced by the Greek Orthodox Church and Roman Catholic Church not allowing women to be ordained as priests. Other evidences of these attitudes from the early Church Fathers in the Greek Orthodox Church are that women should not, according to the canons of the Church, enter the church, receive Holy Communion, or near the altar during menstruation; also after a baby has been born a woman must wait forty days before entering the church again. In order for women to really be equal, all institutions, especially the Church, must recognize her as a person, equal in spirit to men.

Women in Sport

One may ask why be concerned about women in sport, attitudes about women in sport, and societal influence concerning women in sport. Casual observation indicates that there appears to be more sexual discrimination and stereotypical assumptions in physical education and athletics in the

school than in any other subject (Ulrich, 1973). Because sexual stereotypes and discrimination exist for women in sport outside the school as well, the subject merits concern. Attitudes toward women in sport are important to the female athlete because they can affect her behavior. Men's attitudes toward women, the focus of this study, are important because "males are individuals who have diversified attitudes which seem to dictate their behavior more than their particular sex" (Nirenberg, 1976, p. 38). Also, as pointed out by Miller and Russell (1971), not much attention has been given to the cultural significance of women in American sport.

Sport in Relation to Society

Ulrich (1968) pointed out that man can never be examined as a single biological organism, but instead he must be viewed in relation to others, as a social creature. She also said that there is a tendency for people to be influenced by these interactions and by society. According to Snyder and Spreitzer (1975, p. 25) in that society of which the human is a part, "sport is a social institution which interfaces with, and reflects, many dimensions of social life." Therefore, reported Felshin (1974), any study of sport must look at its role as a social institution. Felshin (1973) also said that women in sport should be looked at from a social point of view first, because such a view is a social issue. How people have viewed women in sport has been a result of societal values and sanctions which in turn aroused belief, attitude and action (Felshin, 1976).

Ingram (1972) asserted that in analyzing sport-related topics, the individual, societal, and inter-cultural levels should be taken into

account. The following were relevant for the individual level: motives, attitudes, values, involvement in sport, and nature of involvement. At the societal level, examples were professions, business enterprises, etc. At the international level, institutions which are international in scope have been considered relevant.

According to Krawczyk (1972), the sources of woman's limited involvement in sport were social. They incorporated customs and manners which were results of tradition. The beginning took place in ancient Olympia during the ancient Olympic Games, where women could not participate or observe, and if they did their lives were threatened.

Sport in relation to society, including the place of women in sport, has been considered important. Unless research is viewed in the total cultural complex, the perspective is distorted, said Ingram (1972).

Sport in Relation to Religion

Because this study has incorporated certain aspects of religion, it is necessary to understand its relevance to sport. Celeste Ulrich (1976, p. 85) said:

It becomes strikingly apparent that much of our gaming ethic and theory has been based upon the precepts of the Christian ethic. As that ethic is violated, or ignored, by sporting agnosticism and revolutionary atheism, sport writhes in the throat of its own death convulsions.

Daniels (1969) stated that there have been many fluctuations between religion and sport over the years ranging from acceptance to nonacceptance. The American Puritan Church's attitude toward sport has basically paralleled cultural transitions. According to Daniels, the interrelationships of sport with other aspects of society need to be understood. Daniels (1969, p. 16) said:

In the complex fabric of total society, sports have influences upon, and in turn are influenced by politics, social structure, economics, religion, the military, education, technology, music, art, science, and literature. We need to know a great deal more about the cause and effect aspects.

As pointed out by Ingram (1972), religious views have helped to define the role of sports in different cultures because they determine what expressions in sport are permissible. These religious beliefs have been more influential than people know. For example, Puritans avoided having fun because hard work was the emphasis; in sport, therefore, they worked at playing.

According to Swanson (1967) not just the Puritans, but also the other "established" American denominations did not approve of such worldly activities as going to the theatre, playing cards, or dancing. In spite of this strictness, the churches did get more liberal and started to have a less dominating attitude in guiding social life of the members. The reasons for the initial fear of play, as explained by Swanson (1967), were that play might detract one's attention from the spiritual world and cause moral weakness. "By 1865, there were few, if any denominations wholly condemnatory in their views of play" (Swanson, 1967, p. 74).

According to Meyer (1972, p. 46):

The modern attitude of Christianity towards sport has changed in its shades, but in its principles this attitude had to remain the same because of both the spiritual reference to man's salvation and the body as *Creatio Dei*.

Pope Pius the XII, approved of sport as a way of fulfilling the Christian's duties in life. In 394 A.D. when Christianity had just come into being, Theodosius prohibited games because they had been performed in honor of heathen gods. In 1925, the Fulda Bishops Conference advised

women to only participate in physical training in seclusion--away from the public. Obviously depending upon the social customs of the time and the place in history, sport has had different appeals, limitations and freedom with respect to religion (Meyer, 1972). Several recent statements on the subject have said that "Christian faith supports sport and that the athletes, therefore, should support the Christian faith" (Meyer, 1972, p. 37).

Not only has sport been affected by Christianity as well as other religions, but some authorities have equated religion with sport by saying that sport in itself is a type of religious experience (Morgan, 1973 and Slusher, 1967). Morgan said that "sport is . . . an activity of the spirit in its highest sense" (Morgan, 1973, p. 105). Slusher expressed the idea that "sport, as religion, is a form of symbolic representation of meaningful realities" (Slusher, 1967, p. 129).

Still others, like Coach Stagg of the University of Chicago, have looked upon sport as a spiritual vocation (Fox, 1971). Just as the ancient Olympic games were full of religious significance and ritual, so are sports of today (Snyder and Spreitzer, 1975).

Changes in Women's Sport

With all the changes, the biggest one is the growth of sport for women in comparison to men. Certainly, comparatively more women now take part in organized sport competition than at any other time in history (Gerber, 1974, p. 8).

In the early half of the 19th century the upper class women were recognized by their behavior of not doing anything requiring physical strength. Therefore, it was the ideal to play musical instruments or to sew. The latter half of the 19th century saw changes in this attitude, probably due to the feminist movement, which began in 1848 at the Seneca

Falls Convention. The feminist movement along with European health movements, availability of activities and growth of college education for women, all helped to change the Puritan ethic in regards to sport.

Around the 1860's women began to ice skate, croquet, roller skate, shoot archery, play lawn tennis, shoot golf, and bicycling became popular also. The bicycle led to emancipation for women from long dresses. These activities did not require that one "work up a sweat" and also they could be performed with grace.

The first place for sport for women was not in colleges. In the late 1800's, however, schools for the elite did start a variety of sports which did not emphasize competition. Basketball started the women's intercollegiate sports program; basketball sponsored a controversial period in which pros and cons of competitive sports for women were debated; that era has almost ended. The early 1900's was the era for play days. And, by 1900 women were entering the Olympics in tennis. In the 1920's and 30's the A.A.U. sponsored national championships for women, but women felt that they were being mistreated in ways that demeaned the feminine image. Probably after this, the idea of masculinity in relation to the sportswoman emerged. After World War II intercollegiate competition became more acceptable. Today women participate in practically every sport a man does (Gerber, 1971, and Gerber, 1974, and Coffey, 1965).

Until a few years ago, girls wouldn't have dared to compete with boys. The old "me Tarzan, you Jane" attitude prevailed, and men, were expected to protect fragile females. Recent studies, though, are proving that Jane is sometimes stronger than the jungle man (Kaplan, 1976, p. 112).

Girls have recently been breaking athletic records thought beyond their

reach. That overly protective men prevented women from reaching their potential was demonstrated by their thoughts that women (with bloomers on) would drown if they swam too far (Kaplan, 1976).

Sport--A Man's World

The social view of woman in sport rests on the dialectic of woman and sport in relation to social constructs (Felshin, 1974, p. 203).

One defense for sport being a masculine preserve was that it designated importance, and, since the woman's importance in society has been minimized, the woman's participation in sport has threatened this male stronghold, in the eyes of men at least. Woman's presence in the male stronghold of sport has created certain conflicts within her such as wanting to achieve in sport and yet maintain her feminine image as well. Studies have shown that attitudes are changing and woman's athletic competition has been fairly well accepted (Felshin, 1974). In the midst of this change, however, the male athlete has acquired high status, whereas the female athlete has taken the chance of losing her status by being in sport (Ulrich, 1968).

The huge strides that women have been making in these areas are a sign of what happens when cultural prejudice against female athletes begins to disappear . . . women's potential for catching up with men may have little to do with the differences of ability between the sexes (Kaplan, 1976, p. 113).

Reasons for Man's Stronghold

. . . living in an achievement-oriented society, she is discouraged from achieving. Her continued expressive and dependent roles orient her to external social motivations for her behavior. At the same time, she is allowed a large range of activity choices, stretching across the male-female social continuum, in which the "masculine" choices are more tempting in light of American values. If she chooses masculine activities, she may look "unfeminine" to society, and since she is oriented toward the approval of others, the marriage orientation, and a vague

idea of a real feminine role, she is more likely to conform to the stereotype of femininity, for that at least defines a role which society will accept (Zoble, 1972, p. 219).

One of the reasons why women have hesitated in participating in sports has been the question of a female athlete's femininity. Those women who have entered sport have tried very hard to prove that female athletes are real women (Felshin, 1976; Metheny, 1965).

Other reasons that have been given discouraging women from sport participation have centered around biology, specifically her reproductive functions (Ulrich, 1974; Metheny, 1965). "There is no piece of reputable research" said Ulrich (1974, p. c-1) "that indicated the integrity of woman's is any more or less than a male's."

Another fear keeping women out of sport in the past has been the fear of becoming muscle bound (Miller and Russell, 1971). Another reason was that physiologically or psychologically women could not endure the rigors of sport. Many of these myths have been disproved (Miller and Russell, 1971).

The fact that female characteristics are considered less desirable than male characteristics and that the masculine image is considered to be that of a healthy person stems from "biological determinism, historical revelation, Christian theology, male bonding, ego satisfaction and personality development" (Ulrich, 1973, p. 113). This same type of attitude has led to discrimination in sport for women.

According to Ulrich (1973, p. 114), "sport has been the last bastion of masculinity." When women have been invited into the athletic realm with men, it has more than often been to support them as cheerleaders or baton twirlers. Injuries incurred by males have been some type of

bravery medal but a target of pity for women. Women have hardly ever been given equipment, personnel, and facilities in physical education equivalent to those of the men. Women's games, if played at all, have taken place before the big game (when men played) (Ulrich, 1973).

Billie Jean King described the same kinds of discrimination. She said that male officials do not treat women fairly. Also, she explained that sports reporters have a double standard. The press has been overly concerned about the physical appearance of females. Personal questions are also asked of female athletes but rarely asked of male athletes (Collins, 1973).

Discrimination has also been evidenced by women in the Olympics where they are given a sex test but men are not. Also very rarely if at all have there been female doctors present. Females always seemed to get half of what the men got (Franks, 1973).

"As things stand, any female has ample reasons for believing that the American system of athletics is sexist and hypocritical" (Gilbert and Williamson, 1973, p. 89). Another form of discrimination, according to Gilbert and Williamson, has been "psychological warfare" (p. 96) which tries to convince girls that they are not really interested in such an unnatural thing." Slandorous gossip, has sponsored another aspect of discrimination by suggesting that athletic women may be homosexuals (Gilbert and Williamson, 1973).

The reasons given for a maintenance of the status quo with regard to athletics for women have been that athletics are not good for women physically; women athletes are not as well skilled as they should be; and girls are not really interested in sports.

Generally speaking, the better an athlete she is, the more a woman must defend herself against charges that she is successful because she was something more or less than a woman to begin with (Gilbert and Williamson, 1973, p. 47).

Reasons given by Gilbert and Williamson (1973) for maintaining the present situation have centered around the male ego. It would be better for men, naturally, if things stayed as they are. Anything beyond token sexual equality would be a threat to the male ego and his power. Some men have shown signs of hostility but more commonly they have shown signs of apathy.

Male Attitudes toward Women in Sport

Blyth (1974) has felt that women have certain physical drawbacks which probably would hinder participation on co-educational teams. Most recent publications of Sports Illustrated have not covered women's sports. The emphasis on women has been upon them as objects not upon them as skillful athletes (Hart, 1971).

Few researchers have recognized the importance of attitudes held by a small but powerful subculture of males, such as found in the Church. Male attitudes are not only important to girls and women, but the significance of what those attitudes imply is also important. A pilot study was conducted by Debacy, et al. (1970) concerning attitudes of men toward women competitors. The results were that the attitudes of male physical education majors do not differ significantly from non-majors toward women competitors. The men preferred female participation in individual sports.

Some sources such as Bowen (1967) reported that men have been disgusted with the lack of opportunity for the female athlete. They have been in favor of women excelling in sport for many years. More positive

feelings toward female golfers by male golfers has also been seen as a growing trend (Dennis, 1972).

Attitudes are slowly changing in this controversial period of history. They have come a long way since the early 1900's. A few examples of men's attitudes toward women in sport in the early 1900's follow:

. . . women should be barred. . . . Women have not the background of games of strength and skill that most men have . . . their ability to cope with sudden emergency is inadequate (from Outing Magazine, 1912, cited in Hart, 1971, p. 66).

Everything that is being written about physical exercises of women is pure fantasy. . . . The only sport which . . . could best serve to develop the female body are simple household chores . . . (Dudley, Sargent, 1913, cited in Krawczyk, 1972, p. 48).

Olympic games are large-muscle skill and endurance contests. . . . Attempts to induce girls to enter them should be condemned without reservations, for the welfare to the girls as well as society (Rogers, 1929, p. 194).

I am fed up to the ears with women as track and field competitors . . . a woman's charms have shrunk to something less than zero (Sportsman, 1936, cited in Hart, 1971, p. 66).

Studies on Attitude

Swan (1968) performed a study to determine the effect of ethnic background on attitude and achievement in physical education. From the literature surveyed Swan determined that economic and ethnic or cultural background were considered determinants in attitudes. The results of Swan's study, however, showed that there was not a significant difference in attitude toward physical education between Anglo-American and Mexican-American cultures. Nevertheless, a significant difference in achievement in physical education between the two groups was found.

Heath (1966) performed a study utilizing the semantic differential

technique relating to recreation as applied to the bicultural setting. It was found that significant differences of attitude relating to recreation did exist between high school age groups and adults as well as between males and females and between Spanish-American and Anglo-American ethnic groups.

West (1961) examined the role of women in American society and examined implications for professional preparation of women physical educators. It was found that there is an increasing economic independence on the part of women today. Women and men have started to become more like equal partners in family life. There have been opportunities and desires for women to find personal fulfillment. Women have begun to participate more in social, political, community and cultural happenings.

Attitudes toward female competition by members of A.A.H.P.E.R. was examined by Leyhe (1955). A survey method was used with a checklist developed from statements on completion taken from the literature.

Harres (1968) studied the attitudes of students toward women's athletic competition. The subjects were men and women undergraduate students at the University of California, Santa Barbara. A questionnaire and attitude inventory were administered to a random stratified sample of 300 undergraduate students. The population was found to be favorable in the attitude but the range indicated that differences of opinion existed. Harres' review of the literature indicated a trend toward the acceptance of athletic competition for girls and women in today's society; it also indicated a lack of current investigators concerning the attitudes of various populations toward the desirability of athletic competition for girls and women.

Jaffie (1972) examined the attitudes of selected boys toward girls playing on boys' interscholastic teams. Male high school athletes with and without athletic experience with females in an interscholastic setting, and male high school non-athletes comprised the three groups of subjects studied. They were compared as to attitudinal inclinations concerning girls participating on boys' teams. A semantic differential technique was used. The results showed a positive attitude by male high school athletes toward girls participating on boys' interscholastic teams.

Scott (1952) did a comparative study of attitude toward athletic competition in the elementary schools. Scott utilized a revision to the McCue Attitude Scale to measure the attitudes of three populations, parents, teachers and administrators, from Central District of A.A.H.P.E.R. All three populations had a favorable attitude; the wide range of scores indicated differences of opinion. Parents had the most favorable attitude as well as men and individuals with athletic experiences.

Pafford (1974) studied the attitudes toward physical activity held by selected students and secondary school teachers in the Greensboro public schools. Subjects were 66 physical education specialists. The Kenyon Attitude inventory was used. Physical educators perceived physical activity with more meaning than students.

Griffin (1972) studied the perceptions of women's role and female sport involvement among college students. The semantic differential technique was used. It was found that traditional stereotypes exist, women athletes and women professors being the least desirable roles. The "ideal woman" was perceived to be high in evaluative roles, low in potency, and somewhat active.

Brown (1965) used the semantic differential to study the feminine image of girls who participate in competitive sports and certain other school related activities. The subjects were college men and women. She found sex role stereotypes existing in sport. The closest to the "ideal woman" was the cheerleader. Except in evaluative characteristics, tennis players and swimmers were closer to the feminine image.

Lewis (1974) used the semantic differential to analyze the feminine image and various sport images of competitive college women swimmers. The subjects were thirty-one competitive women swimmers. It was found that feminine and competitive female swimmer images ranked first and second in that order on the evaluative factor. The feminine image was closest to competitive tennis player. The competitive female was farthest from female basketball player. The competitive female basketball player was closer to competitive female tennis player in meaning than competitive female swimmer image.

McGee (1954) used an adaptation of the Thurstone and Likert techniques to study the comparison of attitudes toward intense competition for high school girls in Iowa City. She used an analysis of variance to determine the significance of differences among the means for the three groups of subjects. Parents in all three groups were favorable in attitude. School personnel were generally less favorable than parents. In general, parents and coaches were more in favor than administrators. And, the men from Iowa were more in favor of intense athletic competition for high school girls than were men from Illinois and Iowa-non-member groups.

In general, it appears that what studies have been done concerning

men's attitudes toward women in sport have shown favorable attitudes toward women in sport.

Women in Society

Man's vision of woman is not objective, but an uneasy combination of what he wishes her to be and what he fears her to be, and it is to this mirror image that woman has had to comply. Man has also been required to live up to an image, but since it was made for him by his father it was more likely to fit in with his own desires. . . .

But woman is taught to desire not what her mother desired for herself, but what her father and all men find desirable in a woman (Figes, 1970, p. 14).

As pointed out by Sullerot (1971), throughout the world there has been a dissatisfaction among women about their position. Even though many national constitutions proclaim equality for the sexes, often this has not been put into practice. One of the reasons has been that the woman has always been expected to fulfill the roles of mother, wife, housekeeper, and often her social role has developed from her domestic role. The problem of trying to keep woman protected in the home, away from the real world and away from the social power structure has been a major cause for limited female opportunity.

Finding out what herstory is has been difficult because it has been recorded only in compilations of letters, diaries, and journals. Consequently, for the most part it has been unpublished. Determining men's attitudes toward women, however, has not been difficult because the laws men passed, restrictions they made with regard to women's opportunities and the role expectation that they created for females have reflected those attitudes. The major religions organized by men and the literature men published have further solidified attitudes (Brown and Seitz, 1970). It has been from history of herstory that these male attitudes have been revealed.

History of Herstory

It has been said that the domination of women is the most fundamental form of domination in society, and all other forms of domination, whether of race, class, or ethnic group draw upon the fantasies of sexual domination. This also suggests that the liberation of women is the most profound of all liberation movements, the most far-reaching revolution, because it gets to the roots of the impulse of domination (Ruether, 1970, p. 363).

According to Gilman (1914), the patriarchal period was the beginning of recorded history, and the ethics of this period have been all that was known. A double standard has existed up until today in not just one realm of life but in almost all. Masculinity has been associated with morals, laws, concepts of God, and ancient religions because males have formulated these. Man identified woman in a stereotypical sphere and role which were limited to "feminine" occupations. The broader expanse of life was left for him, and he claimed it as his. Any invasion into "man's world" has been suggested as "unfeminine" with attendant implications of sexual deviance. According to Gilman (1914) there has been a need to divide life into three spheres: masculine, feminine, and human. Most recent feminists have said, however, that no division should be made; there should exist one sphere, human.

One of the aspects of society that has reflected the domination of one sex in an androcentric subculture has been sport. Women have not only been discouraged from activity, but they have been taught from early childhood, through their toys and role projection what activities are feminine and therefore acceptable (Gilman, 1914).

An example of a characteristic which has been suggested as desirable for females by males has been chastity. According to Gilman (1914, p. 134):

Masculine ethics, colored by masculine instincts, always dominated by sex, has at once recognized the value of chastity in the woman, which is right, punished its absence unfairly, which is wrong; and then reversed the whole matter when applied to men, which is ridiculous (Gilman, 1914).

That society has been made by women is far from the truth: ". . . society like every other social relation, is dominated by the male and arranged for his convenience." (Gilman, 1914, p. 164). The masculine set of values has usually determined what women should or should not be and should or should not do.

According to Ruether (1970), as she reflected on Marx's theory, when private property became a reality the domination of women became a reality also. Women became a part of that property which is evident from historical accounts. "Once masculine dominance had been established, women were treated as a conquered tribe, which in a sense they were" (Smith, 1970, p. 3).

Primitive society.

American women obviously belong to a larger category of woman-kind, with a history extending over a good many thousand of years and every area of the globe where human life existed (Smith, 1970, p. 3).

From primitive to sophisticated societies men have looked upon women with awe, fear, disgust, and surprise. Most of these feelings as well as the taboos which developed centered around her biological nature, her mysterious reproductive system (Smith, 1970).

The cradle of civilization was the river valleys of the Near East, and attitudes which developed here became a part of Jewish, Greek and later Western Roman and Christian attitudes.

From the rather limited information about primitive societies, most anthropologists have agreed that males have always been dominant. Two

traits were the cause of this dominance: superiority of male strength and reproductive function of the female. In order to handle his fear of the mysterious powers of woman, the male reduced her to an inferior status and subjected her to his will (Duberman, 1975). In Mesopotamia, women were considered property and were not to be seen or heard; a man was free to fornicate but a woman was put to death for it because she was damaging herself and therefore hurting his property (Bullough, 1973). In Babylon, according to Smith (1970), marriage was a purchase; again woman was considered property. Relatively little has been found out about the Egyptian woman (Smith, 1970), except that, again, a double standard existed whereby women were subjected to punishment for adultery, whereas for men it was permissible. In Homer's world as well, promiscuity for males was quite acceptable, but a disgrace for females who were to remain chaste (O'Faolin and Martines, 1973).

Greek and Roman Societies. Ruether said that as the ego emerged and began to separate itself from nature, a dualism, which came from the early Greeks, came into being. The body then became the prison of the soul, and body-soul dualism affected the development of a male-female dualism. "The logos in Greek civilization is essentially male" (Ruether, 1970, p. 365). Historically, the Greco-Roman and Semitic civilizations have been two of the strictest patriarchal civilizations in the world. These civilizations have justified woman's presence in the world as well as her subordination by her reproductive functions. She was a "breeding machine to perpetuate the male line of the husband, the tribe and the race" (Sullerot, 1971, p. 20). Because Greek men possessed a wife but could also have sexual relations and children by slave mistresses, they desired

to keep their wives confined to the home and secluded from the outside world. Man, on the other hand, had the freedom of the outside world (Sullerot, 1971). It was unfortunate that one of the most sophisticated and creative societies, the birthplace of democracy, was founded on slavery, homosexuality, and subordination of women. Aristotle thought a society was weak that accepted males and females as equals (Smith, 1970). Demosthenes said that:

. . . mistresses we keep for pleasure, concubines for daily attendance upon our person, wives to bear legitimate children and be our faithful housekeepers (O'Faolin and Martines, 1973, p. 9).

The woman's place was definitely at home as expressed by Xenophon who said:

It is better for a woman to stay inside the house instead of showing herself at the door; for a man, on the other hand, it is a disgrace to be concerned with household matters instead of outside ones (O'Faolin and Martines, 1973, p. 16).

The Hellenistic period of Greece showed some signs of opportunity for women; evidence has been found of some type of education available for women.

In the Roman world daughters were given in marriage as early as twelve years old, to insure that they were pure when they married (O'Faolin and Martines, 1973). The Romans were much less misogynistic than the Greeks. As a matter of fact, compared to Greek women, Roman women were emancipated. It was, however, as a wife and mother that a woman had a place in Roman society (Bullough, 1973). It was the attitudes of the men of this period, Ancient Greece and Rome, which to a large extent shaped western civilization today, as well as the prevailing attitudes toward women (Bell, 1973).

Early Hebrews. Because the ancient male Jews found women so enticing, they began to fear that their souls were endangered by women, and consequently asceticism became an ideal. Even though a woman's status in society depended upon her ability to have children (Bullough, 1973), her body was considered impure and unclean, as demonstrated in the Old Testament, especially during menstruation. Woman again was put in an inferior role because of her biology, and once more she was expected to be a virgin at marriage as exemplified by the passage in Deuteronomy, "I took this woman and slept with her and did not find proof of virginity in her . . ." (O'Faolin and Martines, 1973).

Christianity. This same inferior social position of women was promoted by ancient philosophies and religions. Christianity was supposed to be a break in that because as stated in the New Testament, "Before God there is neither slave nor master, neither Jew nor Greek, neither woman nor man" (Sullerot, 1971, p. 28). Jesus, himself was a feminist, but his followers were influenced by the society of the time and even though equality in spirit was professed, the biological differences still predicted role expectations. Women became "the gates of Hell" and unclean again. And even though the status of woman was raised during the ascetic period when virginity was the ideal, virgins were not ordinary, everyday women, necessarily. Therefore, their exceptional lives, being virgins for God (nuns), did not change the overall judgment, an example being the exclusion of women from the ministry (Sullerot, 1971). It was human hands which caused derogatory "Christian" attitudes toward women to exist, not Jesus, but the early fathers of the Church (Bullough, 1973). Christianity became "a male-centered, sex-negative religion with a strong

misogynistic tendency" (Bullough, 1973, p. 119). Ruether explained the misogynistic attitudes of the fathers of the Church as having roots in early Greek, pre-Christian, dualistic philosophy (Ruether, 1970).

Byzantium. Three elements interacted in Byzantine society, those being eastern custom, Christianity, and Greco-Roman law. The attitudes toward women were not much different from those in Roman society (O'Faolin and Martines, 1973 and Bullough, 1973).

Middle ages. Values and subsequent attitudes throughout the Middle Ages were affected by three institutions: Christianity, chivalry, and feudalism. Even though the Church protected women from divorce, they were still treated as inferiors, and feudalism made them even more inferior. Chivalry did elevate the status of women somewhat, but only those of the upper class (Duberman, 1975; Bullough, 1973; O'Faolin and Martines, 1973).

Renaissance and reformation. Old attitudes continued during the sixteenth and seventeenth centuries, but there was also a trend of acceptance and respect for women as well (Duberman, 1975). The Protestant revolution placed an importance on marriage as opposed to the previous ideal of celibacy, and the Word of God was stressed and with it literacy which eventually led to educating women (O'Faolin and Martines, 1973). Men, however, still kept a tight reign on women. The witch era was a product of misogyny because it was a woman's malady, not a man's. Therefore, the renaissance and reformation in some respects helped women, but in others put them back into their old role of the oppressed.

Colonial America. In the Puritan Colonial America of 1620 to the 1750's and 60's women were of vital importance because of survival

purposes. They were very important to the economy. Even in the slave holding South, woman was important. Reasons for this were not that earlier attitudes had disappeared, because they had not, but rather because there was a scarcity of women and because they were needed for work and reproduction. Nevertheless, women remained inferior; the churches remained male-dominated institutions; and laws were made by men. If they stayed in their places, women were not treated with hostility. And, there still existed clerical misogyny (Smith, 1970 and Bullough, 1973). Again it was said that ". . . inherent biological characteristics forced women into subordinate roles . . ." (Bullough, 1973, p. 324). The religion of the Puritans and the colonial law were inseparable" (Duberman, 1975, p. 10).

Woman's Movement in the U.S. According to Papachristou (1976) women in the early part of the nineteenth century were considered inferior in status to men:

They could not vote, and played no role in the political affairs of the country; they usually had no economic resources of their own and could not even control what they earned; married women had no legal existence apart from their husbands; generally women were uneducated and considered intellectually deficient . . . out of their frustrations and sense of oppression, the women's movement was born (Papachristou, 1976, p. xi).

Women's involvement in abolition led them to realize their own oppression. They realized they could not act as political equals. Sarah and Angelina Grimké, daughters of a slaveholding family in South Carolina, were among the first to enter the woman's movement. Many pastors did not approve of equality of the sexes, but referred to the New Testament and woman's subordination to her husband (Hole and Levine, 1971).

Three periods of the woman's movement in the United States stand

out: from 1848 to 1870 the movement developed from the abolition movement; from 1890 to 1920 as a result of industrialization, the second phase evolved which gave the woman the right to vote; and the last from 1950's to 60's until now developed as part, or in conjunction with, the civil rights movement. Each time women became a part of reform movements and from the movements, abolition, progressive, and civil rights, they recognized their own inferiority (Papachristou, 1976).

Elizabeth Cady Stanton and Lucretia Mott, along with the Grimké sisters, were strong leaders in the first phase of the movement (Hole and Levine, 1971) which sought control of property and earnings, control of their children, and right to vote, as well as a right to an education and employment (Papachristou, 1976). It all started at the Seneca Falls Convention in 1848.

From 1890 to 1920, the main goals of females were to win the right to vote as well as to participate in public affairs. During this phase of the movement the main argument by anti-feminists was that the subjugation of women was "divinely ordained as written in the Bible" (Papachristou, 1976 and Hole and Levine, 1971). On August 26, 1920, women achieved the right to vote, a big step. Because they had seen the nineteenth amendment passed, feminists felt the fight for equality was over, but it was not.

The recent phase of the woman's movement has taken on many diverse directions and culminated in the development of many feminist organizations, the main one being the National Organization for Women. The Bill of Rights, established by N.O.W. in 1968 sought to initiate the following:

I. Equal Rights Constitutional Amendment

- II. Enforcement of Law Banning Sex Discrimination in Employment
- III. Maternity Leave Rights in Employment and in Social Security Benefits
- IV. Tax Deductions for Home and Child Care Expenses for Working Mothers
- V. Child Care Centers
- VI. Equalized Unsegregated Education
- VII. Equal Job Training Opportunities and Allowances for Women in Poverty
- VIII. The Right of Women to Control their Reproductive Lives
(Hole and Levine, 1971, p. 439).

The two main branches of the contemporary women's movement are: women's liberation and women's rights. The two major concerns of the recent movement are: 1) biological differences and 2) social values. Feminists assert that there are no inherent emotional, intellectual, and psychological differences between the sexes. All differences that have thought to have been inherent, feminists say are only values which have been imposed by society. Feminists have been studying the effects of sex role stereotyping on social values as well as the psychological implications (Hole and Levine, 1971).

Women in Contemporary Greek Society

Denich said that in the Balkan societies the family is the core of life, and, consequently, marriages have been arranged by parents. The wife was shifted to her husband's family and as an outsider found her only connection through her children. Life centered around the male. Virginity at marriage was a necessity for the female. Lack of evidence for virginity caused problems because it was an indication of a devaluation of property. Women were to remain in the home and unseen by outsiders (Denich, 1974). Much of this attitude is still true in Greece today.

In 1944, Byzantine law was strictly patriarchal; there were no

positions for women in politics. Greece was male-oriented, based on Roman law and Church traditions. However, woman was protected. In 1949, women received the right to vote, and in 1952, women could participate in national elections. Only after 1952 were women allowed to study at universities and to create their own organizations.

On January 20, 1975, women submitted legislation to parliament asking for equality in family affairs, politics, social rights, and working conditions. This was signed and supported by the Y.W.C.A.

Dowries in Greece are not as important as they once were, but the belief still exists that man must be the head of the family and he must make the final decisions. The basic conflict existing today in Greece is that on the one hand, reality imposes equality, but on the other hand, laws and traditions exist that are anachronistic. Even though changes are taking place, they are slow; attitudes which are at the very roots of Greek life are difficult to change (Karakoulaki, ed., 1975).

Sex Roles and Sex Differences

Every known society recognizes and elaborates some differences between the sexes But what is perhaps most striking and surprising is the fact that male, as opposed to female, activities are always recognized as predominantly important, and cultural systems give authority and value to the roles and activities of men (Rosaldo, 1974, pp. 18 and 19).

Society dictated what activities were proper for men and what activities were proper for women, and then it turned around and condemned the woman for being inferior because she did not take part in activities which were "off-limits" for her (Brenton, 1966). Deviations from these set roles, attested Brenton (1966), have affected everyone. Therefore, everyone should be concerned about the effects of sex roles and sex differences.

For the woman the assigned social role is not highly valued in society. Even though the role of men is unclear, its value is much higher. These conceptions of the female role have all been formed in male-dominated cultures leaving men where they want to remain as the "locus of cultural value" (Rowbotham, 1973 and Rosaldo, 1974, p. 200).

The main rationale for woman's role suggests her biology sponsors limitations. Such events as menstruation, defloration, lactation, and menopause have all been a part of this mystic, impure, unclean attitude about women, which bound them to an inferior role (Thompson, 1971).

Industrialization has helped raise the role of women somewhat by providing jobs for her and opportunities to be out of the house (Epstein and Goode, 1971). Yet,

. . . although capitalism has eroded the forms of production and property ownership which were the basis of patriarchy, it has still retained the domination of men over women in society (Rowbotham, 1973, p. 122).

As Betty Friedan (1974) said, "We can no longer ignore that voice within women that says: 'I want something more than my husband and my children and my home'" (Friedan, 1974, p. 27). To make changes Friedan said institutions involving all aspects of life, child-rearing, education, medicine, economy, religion, sexuality, and morality will have to undergo changes.

Today

Not only women, but men as well have been affected by the patriarchal system. Many men are having to re-evaluate their relationship to the power structure, and in the process some are finding that it is the powerless instead of women who make up the second sex (West, 1975).

At least two problems exist with women today. The first is that,

according to Metheny and Peterson (1957), her freedoms and responsibilities have not been clearly defined, and a full understanding of different but equal has not been resolved. Mead (1970) explained another problem for women as being:

. . . that we have nominally given women freedom to act as individuals, as human beings, as men are allowed to act most of the time, but we haven't given it to them in fact (Mead, 1970, p. 175).

Daly has said that true equality between men and women will not be seen as long as human traits are divided between masculine and feminine. Women, said Daly (cited in West, 1975), must quit compromising; reforms with patriarchal structures are useless. Patriarchal systems dividing masculine from feminine must go in order to have true equality.

Even though discrimination still exists, women have changed social role expectations significantly. According to Sullerot (1971) a great change is taking place among lay believers more than among the clergy in relation to sexism. The public is becoming more concerned with likeness and identity rather than difference. Brown (1976) indicated in a recent article that attitudes in business toward women are changing. He did point out that a government regulation was necessary to initiate the change. He has seen a change in attitude toward women develop recently. Women are no longer being expected to stay in the home but are being encouraged to pursue a career; the change is slow.

As has been seen through the literature and history itself, woman has always been inferior in the eyes of a male-dominated society. The early fathers of Christianity have helped to form attitudes which have existed in society and the subcultures of society such as sport. Women have been kept inside, away from the real world, because that is what man

desired. Even though men have formulated society, religion, and history, that does not mean that women did not exist. She did and she does exist. It is time that the "other half" of the population is recognized and treated equally, as humans, as children of God.

Attitude and the Semantic Differential

According to Doob (1947) the study of attitude and the measurement of attitude have been of importance to sociology and social psychology. Discussions about the nature of attitude, its effects upon behavior, as well as its measurement have all been part of the sociologists' quest.

Triandis reinforced Doob's affirmation by stating that many contemporary problems involve attitudes. "We have technical knowledge to change the world, but most of us do not have the attitudes that can bring about the change" (Triandis, 1971, p. 1).

Cayce (1972, p. 24) stated that:

Attitude is more important than fact in that attitude becomes fact. . . . He also claimed that attitude is important because attitudes, along with emotions, reflect one's state of being. It is the attitude that counts.

These assertions suggest that attitude is an important topic to be studied by sociologists, social psychologists, and others. The need to understand attitude results from attempting to ascertain the relationship of attitude to behavior, to contemporary problems, and to each person's state of being.

Attitude Defined

Even though most authorities have agreed on the importance of attitude study, most have also stated that there is little agreement in the literature concerning what an attitude is. One characteristic of

attitude, which most writers have agreed upon, is that attitudes are learned (Doob, 1947).

Doob (1947) defined attitude as an implicit response which has significance in the individual's society. He explained that an implicit response is one that takes place within the person and is not necessarily observable outwardly. Bem (1968) described attitudes as descriptions of the self based both on internal affective responses and beliefs or cognitive responses. Allport said that attitude is the state of being whereby one is mentally as well as neurologically ready and that this state comes about through experience: consequently, attitude influences responses to situations with which one comes into contact (cited in Fishbein, 1967). Osgood, Suci, and Tannenbaum (1957) agreed that attitudes are predispositions to respond but confined the predisposition to an evaluative response. Thurstone defined attitude as being the reaction to a psychological object (cited in Fishbein, 1967). Greenwald (1968) and Triandis (1971) have found that the most widely accepted definition for attitude divides it into three parts: a cognitive component (belief or opinion), an affective component (emotion), and a behavioral component (predisposition to action). In other words, according to Triandis (1971, p. 2), "An attitude is an idea charged with emotion which predisposes a class of actions to a particular class of social situations." Triandis (1971) gave several reasons people have attitudes: 1) to better understand the world in which they live, 2) to protect their self-esteem, 3) to aid in coping with a complex world, and 4) to allow for expression of values. Predispositions to respond as well as consistencies in responding to social situations have been cited by Triandis (1971) as being

attitude characteristics.

In summary, then, many definitions exist concerning attitude. In general, however, most definitions incorporate three components: cognitive, affective, and behavioral. People have attitudes for many reasons. These attitudes are predisposed and are consistent responses to situations.

Attitude Theory

According to Cohen (1964) during the 1920's and 1930's, the earliest studies concerning attitude and attitude change took place. The main concern at that time dealt with attitudes held by different groups, exposure of these attitudes to the media, and the effects of exposure as measured by questionnaires. The emphasis in attitude research has changed since that time to a concern for the psychological processes inherent in attitudes.

Ostrom (1968) gave a good account of contributors to the development of attitude theory. According to Ostrom, Thurstone's proposed way to measure attitude became a major contribution in the field because it initiated new avenues for research. Ray (1968) explained that in the Thurstone technique of equal-appearing intervals there are statements of opinion which a subject must accept or reject. Each subject's score consists of the mean scale-value of all the opinions he accepts.

Allport gave four conditions for attitude formation: 1) Integration of separate experiences with the attitude object forms a unified attitude, 2) Experience will help in the differentiation of attitudes, 3) Traumatic experiences can lead to the development of permanent attitudes, and 4) Attitudes can be learned through imitation. Most attitude

researchers, by mid-1940's, had adopted the measurement techniques of Thurstone, Likert, and Guttman. Smith, as reported by Ostrom (1968), took the view that attitude description should be totally dependent upon empirical findings. His empirical approach utilized interviews along with field survey. He also noted three measurable characteristics of attitude: affective, cognitive, and behavioral. Even though Thurstone believed that acceptance of new information led to attitude change, Smith expanded this idea and said that attitude change came about only when the new information was relevant to the individual involved (Ostrom, 1968).

Measurement of Meaning concerning Attitude

Even though the utilization of physiological procedures has been found to be the most direct measurement for the affective domain (Triandis, 1971), according to Osgood, et al. (1957), the validity of physiological techniques has been questionable, and the procedure itself clumsy. Osgood also pointed out that physiological methods have not proven their sensitivity to be reliable. Learning measures have also been cumbersome, but the main disadvantage with the learning measures has been lack of comparability (Snider and Osgood, 1969 and Osgood, et al., 1957). That perception measures have not been considered valid measures of meaning has been a drawback. The disadvantage of the association methods was its lack of comparability. In scaling methods where the nature of association has been specified by scales, the comparability requirement was met, but there was only partial validity (Snider and Osgood, 1969).

The goal of scaling techniques has been to develop a measuring device placing individuals on a continuum running from very favorable

through a neutral point to very unfavorable attitude. Several types of scaling techniques have existed (McNemar, 1946). The Method of Summated Ratings, the Likert Method, involved statements distributed to the subjects allowing for a choice of one from five alternatives which are: a) strongly agree, b) agree, c) uncertain, d) disagree, and 3) strongly disagree (Triandis, 1971). The reliabilities were satisfactory (McNemar, 1946). In 1944, Guttman developed the Scalogram Analysis which checked the unidimensionality of a set of statements (Triandis, 1971). Assumptions made by the Thurstone technique were different in two ways from the assumptions of both the Likert and the Guttman techniques. First of all Thurstone items were assumed to be noncumulative as posed to Guttman's cumulative items. Secondly, judges were required by Thurstone. Of the Likert, Guttman, and Thurstone techniques, the reliability and validity have been quite comparable (Triandis, 1971).

The semantic differential, a technique which utilizes polar adjectives and concepts which are relevant to the researcher's particular study, has become the most general method for measurement in the affective domain, however (Osgood, et al., 1957). Polar adjectives are set up on a scale ranging from 1 through 7 or -3 through +3, with a neutral point. The subject rates each scale against a particular concept.

In summary, the scaling technique for measuring meanings concerning attitude has been used a great deal. Because of its comparability, as well as its partial validity, it has become popular. The reliability and validity of the Thurstone, Guttman, and Likert techniques were comparable. The most general method for measurement, however, is the semantic differential.

Semantic Differential

Attitude and attitude measurement. Most authorities have agreed that attitudes are predispositions to respond, but they differ from similar states of readiness because they predispose toward an evaluative response. Attitudes can therefore be referred to as "implicit processes having reciprocally antagonistic properties and varying in intensity" (Osgood, et al., 1957, p. 190). From this definition developed the idea of a bipolar continuum with a neutral point, which suggested that attitudes have direction and intensity. From this definition emerged a foundation for quantitatively indexing attitudes. The major properties of attitude, direction, intensity and unidimensionality, have been provided in the semantic differential (Osgood, et al., 1957).

Measurement of meaning. Because attitude has been considered to be a major dimension of meaning, the use of the semantic differential has explored an important area in social psychology. Osgood, et al. (1957) pointed out that a survey of the literature failed to find an accepted and standardized method to measure meaning (Osgood, et al., 1957); reasons for this as pointed out by Buhrer (1973) were due to the difficulty in defining meaning as well as the abstractness of the concept. Osgood, Suci, and Tannenbaum (1957) developed the semantic differential technique because they found the need for a highly generalizable operation which can be adapted to specific research problems. The semantic differential, a combination of controlled association and scaling procedures (Osgood, et al., 1969), has become an indirect method for measuring meaning having its origins in research on synesthesia (Osgood, 1952). Deutschmann (1959) has termed the semantic differential as an excellent

instrument to measure opinions and attitudes. According to Lewis (1974, p. 26) the semantic differential "has been used in many tests that have established its worth as a measuring instrument of attitudes."

Bunge (1974, p. 1) defined semantics as "the field of inquiry centrally concerned with meaning and truth." Osgood (1975) portrayed semantic space as having an origin of meaninglessness, and the situation of an identified point in this space found meaningfulness in its distance from the origin and quality in its direction from the origin. The process of the semantic differential involved judging concepts against a series of seven-step bipolar scales defined by adjective or verbal opposites (Osgood, 1975; Osgood, et al., 1957; and Osgood, 1969). As pointed out by Osgood, et al. (1969, p. 65):

The point in space which serves us as an operational definition of meaning has two essential properties--direction from the origin, and distance from the origin. We may identify these properties with the quality and intensity of meaning, respectively.

"The larger the number of scales and the more representative the selection of these scales, the more validly does this point in the space represent the operational meaning of the concept," stated Osgood, et al. (1957). Judgments on the semantic differential have been described by Osgood, et al (1957) according to three major dimensions or factors, evaluative, potency, and activity.

Logic of the semantic differential. Osgood gave two reasons why there have been very few attempts to quantitatively measure meaning. The first reason was that meaning implies an implicit process which is interpreted through observation. Second, because meanings have never been easy to measure, this complex field has been left alone to a great extent

(Osgood, et al., 1957). Therefore, the need for a technique to quantitatively measure meaning has been present for a while. The logic of the semantic differential, based on semantic space which is of unknown dimensions and Euclidian by nature, incorporated three main ideas. First, the process of judgement involved locating a concept on a continuum defined by two polar adjectives. Second, continua were to be grouped within the same dimension. Third, it was discovered that some continua could be used with any concept (Osgood, 1969; Osgood, 1952; Osgood, 1955; Snider and Osgood, 1969; Osgood, et al., 1957).

Construction and administration of the s.d. There have been no such things as standard concepts, standard scales, and a standard semantic differential test. Rather the semantic differential has gained recognition as a "highly generalizable technique of measurement which must be adapted to the requirement of each research problem to which it is applied" (Osgood, et al., 1957, p. 76).

The concepts chosen for the semantic differential depend mainly upon the investigator's interests. Three criteria have been suggested by Osgood, et al. (1957); they are that: 1) the investigator should choose concepts from which individual differences can be seen; 2) the investigator should try to utilize concepts with unitary meaning; 3) the investigator should use concepts which are familiar to his or her subjects (Osgood, et al., 1957).

The process of choosing scales has been considered more complex than that of choosing concepts. The following criteria have been a part of scale selection: 1) The scales should be equally balanced across each of the three factors; 2) The scales should be relevant to the concepts

unless the investigator purposely wants to use seemingly irrelevant scales. Again the purpose of the investigator determines his or her decision (Osgood, et al., 1957). It was suggested by Osgood, et al., (1957) that scales representing the same factor differ in terms of direction of polarity. To determine the nature and number of factors, a factor analysis has been suggested (Osgood, 1952).

The amount of material present in the semantic differential is dependent upon the limitations of each individual's study. Instructions should include: 1) familiarization with the technique, 2) familiarization with marking each scale with its respective concept, and 3) the attitude with which one should complete the task (Osgood, et al., 1957).

Analysis of data. To each of the seven positions between the bipolar adjectives a number is assigned so that the numbers either range from one to seven with four as the point of origin or from negative three to positive three with zero as the point of origin. For most mathematical treatments, the choice makes no difference. The set from negative three to positive three does, however, emphasize the origin as well as the bipolar nature of the scales (Osgood, et al., 1957).

In order to analyze the data, a method was needed which expressed both semantic similarity as well as differences between profile means. One such method, suggested by Osgood, et al., (1957) was the distance notion. The assumptions for the use of the distance formula were: 1) intervals within a scale and between different scales are equal; 2) variables (scales or factors) are independent (Osgood, et al., 1957).

Advantages of the s.d. The semantic differential met the requirements for objectivity by the fact that the same set of scales given to

equivalent subjects will produce basically the same results (Osgood, et al., 1957; Osgood, 1952; and Snider and Osgood, 1969). The reliability coefficient has been .85 in most cases (Snider and Osgood, 1969; Osgood, 1952). Face validity has been found for the s.d. also (Osgood, 1969; Osgood, 1952). There has been some evidence for the sensitivity of the semantic differential (Osgood, 1957; Osgood, 1952). Snider and Osgood (1969, p. 34) in discussing the criterion of comparability stated that:

To the extent that judgements of different concepts involve the same factor structure, any concept may be compared with any other against a single, standardized semantic framework.

Because strong relationships were obtained between scores on the evaluation dimension and scores derived by Thorndike and Guttman, validity was established for the semantic differential (Osgood, 1957 and Lemon, 1973).

Some other advantages of the semantic differential were that evidence has been found that rather high interscale, interconcept, and intersubject consistency exists (Carrol, 1959). Even though a definition for meaning has continued to be somewhat of a problem, studies have found that the semantic differential measures something consistently (Moss, 1960). Flexibility regarding the nature of each concept has also been found to be an advantage (Osgood, et al., 1957). Other advantages of the semantic differential included the fact that no verbalization by the respondents is required; also the fact that emotional reactions are measured and that emotional and nonconscious responses are tapped have been considered advantages. That intuitive, spontaneous, emotional responses have been encouraged has been considered another advantage (Kaufman, 1959). Evidence indicating generality in semantic space across people, within and between language-culture groups has also proven to be

advantageous (Osgood, 1962). Use in cross-cultural studies has been advantageous as well (Lemon, 1973).

Disadvantages of the s.d. One disadvantage cited by Lemon (1973) was that the semantic differential may be affected in responses by biases of what is socially acceptable or desirable. Also because the semantic differential is concerned with connotative meaning and not denotative meaning, the technique has been at a disadvantage; in other words the meanings derived are not as specific as researchers would like them to be (Osgood, 1964).

Utility of the s.d. Using the semantic differential to compile a functional lexicon has been suggested as one additional use for the s.d. (Osgood, et al., 1957), as well as using the semantic differential for a multidimensional attitude test. Other uses have included possibilities of quantifying language data, cross-cultural communication, and understanding changes in the meaning of important concepts (Osgood, 1952; Snider and Osgood, 1969).

In summary, attitude has become a very important issue in social psychology, psychology, and other fields. Many definitions have been formulated concerning attitude, but generally speaking most definitions have agreed that attitudes are learned, predisposed responses to situations and involve the use of cognitive, affective and behavioral components. The scaling technique for measuring attitude has become the most popular because for one reason it is generally not as cumbersome as other techniques. The most general method of measurement found was the semantic differential which met all major criteria and, when compared with the Thorndike and Guttman methods displayed validity. A unique

feature of the semantic differential was its incorporation of three factors evaluative, potency, and activity. A positive evaluative factor on a scale good-bad was represented as good; a positive potency factor on a scale strong-weak was strong; a positive activity factor on a scale active-passive was active (Osgood, 1957).

CHAPTER III

PROCEDURES

The purpose of this study was to investigate the attitudes held by men in the Greek Orthodox Church, including priests, seminarians, laymen born in America, and laymen born in Greece, toward women in the Church, women in sport, and women in society. The following questions were examined:

- I. A. What is the attitude of Greek Orthodox priests toward:
 - 1. women in the Church?
 - 2. women in sport?
 - 3. women in society?
- B. Are there any significant differences?
- C. Inherent in this question also lies the following question:

Is there any significant difference in attitude within the group of priests toward:

 - 1. women in the Church?
 - 2. women in sport?
 - 3. women in society?
- II. A. What is the attitude of Greek Orthodox seminarians toward:
 - 1. women in the Church?
 - 2. women in sport?
 - 3. women in society?
- B. Are there any significant differences?
- C. Inherent in this question also lies the following question:

Is there any significant difference in attitude within the group of seminarians toward:

1. women in the Church?
2. women in sport?
3. women in society?

III. A. What is the attitude of Greek Orthodox laymen from Greece toward:

1. women in the Church?
2. women in sport?
3. women in society?

B. Are there any significant differences?

C. Inherent in this question also lies the following question:

Is there any significant difference in attitude within the group of Greek Orthodox laymen from Greece toward:

1. women in the Church?
2. women in sport?
3. women in society?

IV. A. What is the attitude of Greek Orthodox laymen from America toward:

1. women in the Church?
2. women in sport?
3. women in society?

B. Are there any significant differences?

C. Inherent in this question also lies the following question:

Is there any significant difference in attitude within the group of Greek Orthodox men from America toward:

1. women in the Church?
2. women in sport?
3. women in society?

V. Are there any significant differences in attitude toward women in society, women in the Church, and women in sport among the following groups: priests, seminarians, Greek Orthodox laymen from Greece, and Greek Orthodox laymen from America?

Specifically:

- A. How do priests' attitudes toward women in the Church differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- B. How do priests' attitudes toward women in sport differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- C. How do priests' attitudes toward women in society differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- D. When looking at each individual scale, how does each concept compare among the four groups of men?
- E. Are there any significant differences among the four groups of men?
- F. Is there any significant difference between how each group felt about each concept?

VI. How does the attitude of Greek Orthodox men toward women differ among the concepts and within the three concepts?

VII. What are Greek Orthodox men's attitudes toward women according to

the three factors of evaluative, potency, and activity?

VIII. How is each concept ranked according to groups of Greek Orthodox men?

Some additional information was needed about the topic of women in sport in the country of Greece. To locate the required information, interviews were held with knowledgeable people and a general analysis of the literature mentioned during the interviews, was also undertaken.

In order to conceptualize information about women in the Church, interviews were held with knowledgeable Greek Orthodox theologians and priests in the United States.

To examine the questions as posed by the study, the semantic differential, originally developed by Osgood, was used as a measurement tool. Specifically, Jane Brown Lewis' semantic differential technique was used; the concepts, however, for this particular study as well as the subject populations were different from Lewis'.

Interviews in Greece concerning

Women in Sport

The purpose of the initial phase of the study was to locate any information on the topic of women in sport in the country of Greece. Information about women in the Church and in society was also sought. The attempt was then made to determine the attitude of Greek Orthodox men toward women in relation to sport, society, and the Church. In order to accomplish the task, knowledgeable and professional people were interviewed. A number of them provided some written materials on the subject.

It was the interviewer's intent to go to a gymnasium and try and find some subjects for the interview. Enroute to the gymnasium, however,

the interviewer and the translator lost their way. After asking some friendly Greeks in an Athens department store for directions, the attempt was made once again to locate the gymnasium. Upon reaching the destination, the building found was not the gymnasium but the International Olympic Academy Headquarters. After having an interview with Mr. Szymiczek, the Dean of the International Olympic Academy, he was kind enough to arrange interviews with the two directors of physical education in Greece, and from there on there was a chain reaction of interviews. The Y.W.C.A. was found en route to another destination.

Questions Included in Interviews

The following questions were asked in the interviews:

1. What is the woman's place in sport in Greece in the school and outside of the school as compared to that of men?
2. Are women treated as equally in sport as men are?
3. What is the Greek attitude in general toward women in sport?
4. Has there been any change in woman's status in sport in Greece? If so, when and how?
5. Is woman's status in sport affected by society's or the Church's attitude toward women? If so, how?
6. Are there any professional sports for men and women?
7. Is there physical education in the schools, and are there women physical education teachers? How long must they study?
8. Do you have any books or magazine articles that you could refer us to?

The following personal questions were included in the interviews:

1. What is your name?
2. What is your title, and could you explain what your responsibilities are?

3. Could you briefly state your background history?
4. What is your date of birth?
5. What is your place of birth?
6. What is your religious affiliation?

Selection of Subjects and Organization of Interviews

The first interview took place on Saturday, July 24, 1976, at the Ionian Village Summer Camp in Bartholomio, Greece, which is sponsored by the Greek Orthodox Archdiocese and the Greek government. The person interviewed, Panteleimon Perdikaris, was a thirty-six year old Greek Orthodox male originally from Corfu and now living in Athens, Greece, where he is a travel agent and international broker. He was chosen because he is a native of Greece, an athlete, and a seminarian.

Demitri Karageorge, a twenty-five year old seminarian who is originally from Nafpaktos, Greece, and is now preparing for the Greek Orthodox priesthood in Brookline, Massachusetts, was the second person interviewed on August 10, 1976, in Bartholomio, Greece. While living in Greece, he was a member of his home town's volleyball and soccer teams. He was chosen because he is a native of Greece, an athlete, and a seminarian.

After leaving the Ionian Village in Bartholomio, Greece, the interviewer with her interpreter Kula Karidoyanes, initially visited on August 11, 1976, the International Olympic Academy Headquarters located at 4 Kapsali, Athens 138, Greece. Mr. Otto Szymiczek, who is the technical advisor of the Hellenic Olympic Committee, the Dean of the International Olympic Academy, and the President of the International Track and Field Coaches Association, was the first person interviewed. He was fifty

years old, originally from Hungary, now living in Athens, and by faith Roman Catholic. Because the interviewer and the translator became lost en route to an Athens gymnasium, and followed the directions of some friendly Greek people, by accident, the International Olympic Academy Headquarters was found. The interviews which followed led to a chain of interviews that would never have occurred had the two foreigners not lost their way.

The Young Women's Christian Association of Athens was the next stop for an interview on August 11, 1976, with a woman who refused to reveal any personal information but did cooperate by presenting the interviewer with a magazine on women, New Horizons, which she helped to publish. The Y.W.C.A. was accidentally found en route to another destination.

The interview which followed also took place on August 11, 1976, at the port of Athens, Piraeus. The person interviewed was Constantine Karageorge who was born in 1948 in Nafpaktos, Greece, where he was a local soccer player, and he is now a jeweler living in Athens. He was chosen because he is a native Greek living in Greece, a former athlete, and a typical male citizen.

On August 12, 1976, an interview took place with Ms. Olga Papaconstantopoulous, a thirty-two year old Greek Orthodox woman from Athens who presently lives in Athens where she is an administrator of education at the University of Athens. She was chosen because she was an educated female, native Greek and held a high position in the university.

The next visit on August 12 was the Secretariat for Sports, Panapistimio Street 25, Athens, Greece, with Mr. George Louizithis, who is the director of sports outside the schools for the entire country of

Greece. He was born in 1921 in Egypt of Greek parents. By faith he is Greek Orthodox. He studied physical education at the National Academy of Physical Education in Athens, Greece. This interview was arranged by Mr. Otto Szymiczek.

Also on August 12, Mr. Constantine Katsukos, an administrator in physical education at the Department of Physical Education for the country of Greece, Ermou Street 14, Athens was the next subject interviewed. He was thirty-six years old, a native of Athens, where he presently lives and coaches a "first rate" female basketball team. He was chosen because of his administrative position in physical education.

The interview with Mr. Katsukos was followed by an interview with Mr. Demitrious Christopoulous, the Director of Physical Education in the Schools of Greece and the General Inspector of Physical Education for Greece. He was born in 1920 in Tripolis, and he presently lives in Athens. By faith he was Greek Orthodox. He has taught physical education in the elementary schools, middle and high schools. At the National Academy of Physical Education in Athens, he studied and taught for eight years and also was the Director of the National Academy of Physical Education. He also studied in Sweden and Germany for two and one half years. He was the author of two books, Mattress Exercises and Gymnastics with a New Method, and he acquired a master's degree in physical education. For four years he was the national track and field coach. This interview was arranged by Mr. Otto Szymiczek.

The final interview was with the Director of the National Academy of Physical Education in Athens, Mr. George Kolovos. He was born in 1924 in Corinth, but he presently resides in Athens. By faith he was Greek

Orthodox. His professional experience included teaching physical education in the elementary and middle schools, four years teaching in the Academy of Physical Education, four years study of physical education in Sweden, Denmark, Norway, Germany, France, and England, and three years as Director of the National Academy of Physical Education. He was also a gymnastics and athletics specialist, and he has coached on many occasions the national track and field team. This interview was arranged by Mr. Christopoulos.

Administration of Interviews

In interviewing each persons, an explanation was given regarding the purpose of the interview in relation to the interviewer's thesis work. Most of the persons interviewed were very cooperative and hospitable supplying the interviewer not only with verbal information, but also in many cases with written information.

The types of persons interviewed can be divided into males and females. The males can be subdivided into physical educators, businessmen, and a seminarian, all having had some experience in sport. The women can be subdivided into two parts: educator, administrator; and co-publisher of New Horizons and employee of the Athens Y.W.C.A.

Conceptual Results of Interviews

The results of the interview were instrumental in organizing the procedural format of the rest of the study; therefore, they are germane to the procedure.

Question 1: What is the woman's place in sport in Greece in school and outside the school as compared to that of men?

According to a publisher of the Greek Y.W.C.A. magazine on women,

New Horizons, who wished to remain anonymous, women have not been treated equally in sport as compared to the way men are treated in sport (Anonymous, 1976). Another source of information revealed that "women are in a state where if they are seen practicing athletics, they are made fun of." "People will stay outside and watch; some laugh because they have never seen women play before." (Katsukos, 1976). Other sources indicated that women are starting to participate in sport, but there are fewer women participants than there are men participants, and, also, at the present time women are participating more in sport, but it is a slow process of improvement and not very strong (C. Karageorge, Kolovos, Perdikaris, Szymiczek, 1976). For women, sport is a hobby, whereas, men can dedicate their entire lives to it (C. Karageorge, 1976). Still other sources stated that women have the same opportunities in sport as men both in the schools and outside the schools in the clubs (Christopoulous, D. Karageorge, Papaconstantopoulous, Szymiczek, 1976).

Summarizing then, it was evident that there are conflicting ideas about the woman's place in sport; this was probably because there is evidently a period of transition for women in sport in Greece. Some women felt that they are not treated equally in sport; whereas, other sources, including physical educators, said that there is equality and that women are given equal opportunity in school. Evidently, because sports women have been in a transitional period, they have been ridiculed for their efforts to be a part of the transition. It was also indicated that, even though there are fewer female participants in sport than there are male participants, this has been slowly changing.

Question 2: Are women treated equally in sport as are men?

The answer to this question was no, because "boys get more funds because they need more" (Perdikaris, 1976); women are not treated equally because they do not have the time and are "tied down to the house"; whereas, men have been more like visitors to their house where they can come and go as they please. "After marriage there is no time for women to participate in sport," stated C. Karageorge.

According to other authorities, the answer was yes, and that there is equality between the sexes in sport (Christopoulous, D. Karageorge, Katsukos, Kolovos, 1976). There is no difference according to Mr. Szymniczek, Dean of the International Olympic Academy, "Greeks do not speak of equality in sport; it depends upon the interest shown by women" (Szymniczek, 1976). Because the Greek people do not push women, even though there is equal opportunity, women have not shown much of an interest in participation of sports (Papaconstantopoulous, 1976).

There were obviously two answers to this question, yes and no. To the interviewer, this was very confusing because the answer should have been either yes or no, not both. It appeared that those who answered yes, felt that women are treated equally, have blamed women for not showing interest and the Greek people for not encouraging women's participation. The men were blamed for nothing.

Question 3: What is the Greek attitude in general toward women in sport?

Some felt women should not be involved in any type of athletic activity because sport is a luxury (Anonymous, 1976). According to Mr. Demitri Karageorge, the Greek attitude toward women and women in sport was divided into two groups, conservatives who want the woman out of sports and in the home and liberals who would like to see women participate

in sports and other activities outside the house without imitating men (D. Karageorge, 1976). One woman said that "Greeks do not like women's participation in sport very much because they view sport as masculine and women consequently lose their femininity" (Papaconstantopoulous, 1976). Still another Greek male stated that "before 1956 women were not supposed to do anything in sport," and after 1956 women have tried to attain a better status in sport but "it will take a long time before men and women get on the same level; it is progressing slowly because we [Greek men] look at women more as housewives." "No women after marriage continue in sport because Greeks like to have their wives at home" (Perdikaris, 1976).

According to three men interviewed, men in general hope to see women participate in sports, even though there continues to be signs of men not wishing to make the change in attitude (Christopoulous, Kolovos, Scymiczek, 1976).

As indicated earlier, since 1956 sports for women have been in a period of transition. As indicated in the answers in this question, people who have kept the "old" feeling have been grouped with the conservatives who want the woman to stay in the home. Whereas, those who have followed the attitudes after 1956 have been grouped with the liberals who would like to see women participate in activities outside the home, including sport. Some have viewed sport as a luxury women do not need, and others have been repulsed by women's participation in sport because of the association of sport with masculinity. Because Greeks have centered their life around the home and left the woman in the home to manage everything, it has been inconceivable for some to see women participating in sport after

marriage; these people have been termed conservative.

Question 4: Has there been any change in woman's status in sport? If so, when and how?

Until twenty years ago, women did not become involved in sport. After World War II they became more involved in activities outside of the house, one of which was sport. The change has come about through the schools; the physical education department has encouraged women's participation.

Through the media, Greece learned of woman's participation in other countries which influenced Greece to follow. Clubs for various sports have opened outside the schools for both sexes (Christopoulous, Katsukos, Kolovos, Perdikaris, Szymiczek, 1976). Since 1970 there have been an even greater effort to get females involved and there has been more interest shown by females (C. Karageorge, Katsukos, Kolovos, Papa-constantopoulous, 1976).

There has been a change in women's status. The status of women started to change after World War II, and until 1956, women did not get involved in sport. The change for equality was initiated through the schools and was catalyzed by information from the media about women's participation in sport in other countries. Women have been involving themselves more in sport, but the process has been slow with respect to both participation and attitude changes.

Question 5: Is woman's status in sport affected by society's or the Church's attitude toward women; if so, how?

Mr. Katsukos felt that the Church does not play much of a role, but the basic idea he said that Greeks have is "that girls who do go out for

sport are not good girls" (Katsukos, 1976). According to Papaconstantopoulous, however, "the Church is to blame for a lot." "The Church affects all aspects of life and does not want women to go out and be leaders" (Papaconstantopoulous, 1976).

Szymiczek pointed out that according to Greek tradition and history there has always been a separation between the sexes as demonstrated by two social action examples which continue to exist in Greece today. One example was that in the provinces women do not sit in the caffeneons where men sit and talk and drink coffee. The second example was found in the Greek Orthodox churches which make up over 90% of the religion in Greece where women and men sit on separate sides of the church, women being on the left and men on the right (Szymiczek, 1976).

Mr. Perdikaris did not feel that the Greek Orthodox faith has affected the attitude of Greek Orthodox men toward women in sport, but he felt that the priesthood should remain "off-limits" to females because "a woman cannot represent a man in the Church." He also said that most Greeks have the same thoughts about women "that they should have the liberty not to be slaves but that they have to follow the man; they are good assistants but not good leaders." "The Greeks believe that women should be allowed to work but not to lead either socially or politically, or in any other phase of life especially not in religion" (Perdikaris, 1976).

According to Kolovos, parents have always been afraid to send their daughters out of the house because "the climate makes males hot-blooded and they bother the girls." This idea has started to disappear slowly. As girls have more freedom they have started to get more involved in sport (Kolovos, 1976).

Three of the physical educators interviewed explained an incident that occurred before World War II. There was an athletic exhibition held yearly in Athens. Metropolitan Argostinas, the Bishop of Florina, was present. The exhibition was coeducational, and, when the bishop saw that females were wearing leotards, he was scandalized. He said that the women were there to show off their bodies. The Bishop created havoc and discord which resulted in the practice that females are no longer able to participate in this annual athletic exhibition.

After World War II the bishops started to allow women to participate in sport because "a sound body equals a sound soul" (Kolovos, 1976). Since World War II, then, the Church has not created any problems directly; women, however, are to this day not allowed to participate in this annual athletic exhibition (Christopoulous, Katsukos, Kolovos, 1976). "Directly the Church says nothing, but the effects are seen" (Katsukos, 1976).

The closing statement of the preceeding paragraph summed up the answer to this question. Even though the Church may not have had a direct effect, except in the example earlier mentioned in regard to the Bishop of Florina, the effects have been seen. Girls have been conditioned to feel like "bad girls" when participating in sport because it is believed they should stay at home and "play their role" or because they tempt the men. The Greek tradition of the woman staying in the home has been influenced by the role of the woman according to the Church. Therefore, the Church has had a large impact upon society and its attitudes. Society's and the Church's attitudes toward women have indirectly affected woman's status in sport.

Question 6: Are there any professional sports for men and women?

According to Szymiczek and D. Karageorge, there were no professional sports for either sex (Szymiczek, D. Karageorge, 1976). Kolovos commented that officially, no, there were not any professional sports for either sex (Kolovos, 1976). Four other informers, however, revealed that there was one professional sport in Greece, soccer, and it was limited to men only (Christopoulous, Karageorge, Katsukos, Papa-constantopoulous, 1976).

The interviewer again could not understand why the answers were contradictory. It was the interviewer's feeling that soccer, the only sport for which a small amount of money was provided, is not really a professional sport when one compares it with professional sports in the United States. Also, the sources which stated that there are no professional sports contain more physical educators than do the opposing group which stated that soccer for men was a professional sport. The group which stated that there are no professional sports in Greece appeared to be considered more knowledgeable about sport information in Greece.

Question 7: Is there physical education in the schools, and are there women physical education teachers? How long must they study?

The answer was yes, there is physical education in the schools, and there are women physical education teachers. Physical education has been provided for elementary, middle, and high schools. There was one college in Athens and a branch in Thessalonika where a degree in physical education is awarded after satisfactory completion of four years of study. The college was entitled the National Academy of Physical Education. It

was found that three hundred and fifty students attend the Academy in Athens and two hundred and fifty in Thessalonika, and that at both institutions there are 60% males and 40% females (Christopoulous, C. Karageorge, Kolovos, Papaconstantopoulous, Szymiczek, 1976).

Question 8: Do you have any books or magazine articles that you could refer us to?

The following written materials were presented to the interviewer: two pamphlets were presented from Mr. Otto Szymiczek entitled "Olympia and the International Olympic Academy" and "Greece in Montreal"; from Mr. Christopoulous, the interviewer received a pamphlet about the middle and high school physical education program entitled "Physical Education Program"; several materials were received from Mr. Kolovos at the Academy of Physical Education including Physical Education Readings, Gymnastics and Athletics 1, 2, 3, and 4, and a seven book series on track and field; from an anonymous woman at the Athens Y.W.C.A., the interviewer received a magazine about women entitled New Horizons.

To summarize, it was evident from the interviews that there is not a social movement sponsoring sports for women as there is in the United States. In Greece when asked for materials about women in sport, the physical educators contributed materials about physical education itself and sports, but they indicated that nothing was available on the topic "women in sport" but only sport as it applied equally to both sexes. The only written material which addressed itself to women was the magazine about women published by the Y.W.C.A. entitled New Horizons.

Conclusions

According to the information from the interviews, ambivalence was demonstrated by the fact that some authorities said that there is

equality between men and women in sport in Greece; others said there is inequality. Still others said that even though there is equal opportunity, because of the Greek attitude toward women in general, there has been little interest but that it is growing.

Attitudes have been divided between the conservatives, who take the view that women should not participate in sport because sport is a luxury; sport is masculine; women should be housewives; women should not participate at all after marriage, and the liberals, who agree that women should be free to venture beyond the walls of the house and participate in such activities as sport. The liberals, however, did not, for the most part, want women to imitate men or to try to be leaders.

Greek society seems to have been divided in its view toward women and women in sport. Part of society accepted women in sport, whereas, another part of society thought that only "bad girls" participated in sport and that girls were "tempting" the boys by participating in sport. Because a great majority of Greeks were baptized Greek Orthodox, their lives and attitudes have been part of their religion as well as their society. Before World War II, bishops were scandalized by women participating in sport, but presently they have accepted it because "a sound body equals a sound soul" (Kolovos, 1976). "Directly the Church says nothing, but the effects have been seen" (Katsukos, 1976).

Some sources indicated that one professional sport, men's soccer, does exist in Greece, other sources, however, disagree. Because of the controversy and because of the reliability of the sources which disagree, the interviewer felt that there are not any professional sports in Greece. Physical education has been taught from elementary grades through high

school by men and women who have satisfactorily completed four years of study at the National Academy of Physical Education.

General Analysis of Acquired Literature

A general analysis was performed utilizing the written materials presented to the interviewer. A count was made of the number of pictures depicting females as compared to the number depicting males. If the picture was unclear, it was not included in the analysis. The analysis was broken down into three groups: physical education or sport related materials; advertisements about sport; and the magazine about women, New Horizons.

It was found that in the category of physical education and sport related materials that women were depicted 14 times, and men were depicted 438 times, the percentage of women being 3% and men being 97%. In advertisements, women were depicted 4 times and men 15 times, a percentage of 21% for women and 79% for men. In the magazine about women, women were depicted 8 times and men once, a percentage of approximately 11.1% for men and 88.2% for women.

The total number of depictions of men was 454, and the total number of depictions of women was 26. The total percentage of women was 5.1% and men was 94.9%. It was obvious from the analysis of pictures that sport remains to be dominated by men in Greece.

In conclusion, from this example one questions why it is that if sport in Greece applies equally to both sexes, then why have women not been portrayed in sport related activities more than 5.1%? Even though a slow change is taking place for women in sport, it is evident that

males have continued to be the dominant sex in the context of sport in Greece.

Interviews in the U.S. concerning

Women in the Church

In order to obtain needed information about women in the Church, three theologians and fathers of the Church, who are well-known in the Greek Orthodox Archdiocese of North and South America, were interviewed. It was not possible to interview Archbishop Iakovos of North and South America, although the interviewer did try. Even though two letters were sent to the archbishop, no explanation was offered from him explaining why he would not answer the questions included in the interview.

The persons interviewed were chosen because they have high positions in the Church; because their positions and responsibilities differ greatly; and because they have a wealth of knowledge.

The following questions were asked in order to acquire background information: person's name, his title and responsibilities, his background history, his date of birth, and his place of birth. The first person interviewed in New York City was Reverend Father Alexander Karloutsos who is a priest and the Director of Youth Ministry for the Greek Orthodox Archdiocese of North and South America. His background history included his parish ministry. He was born in 1945 in Pyrgos, Greece.

The second person interviewed in New York City was Reverend Father Constantine L. Sitaras who is a priest and the Director of Campus and Camping Ministries for the Greek Orthodox Archdiocese of North and South

America. He acquired a Bachelor of Arts degree from Hellenic College, a Masters of Theology degree from Holy Cross School of Theology; and, he has served as a parish priest in Duluth, Minnesota, and as the Director fo the Ionian Village summer camp in Greece.

Brookline, Massachusetts, was the site for the third and last interview. Reverend Father Maximos E. Aghiorgoussis, one of the top theologians in the Orthodox world, was the person interviewed. He is Associate Professor of Systematic Theology at Holy Cross School of Theology in Brookline, Massachusetts. One of the many aspects of his background history included being an observer in the II Vatican Council (Sessions III and IV). He was born in Chios, Greece, in 1935.

The following questions and responses were included in the interview:

1. Is there church doctrine which suggests the roles to be played by men and women in our society?

According to Fr. Sitaras, there was no Church doctrine or dogma, to his knowledge, which suggested the roles to be played by men and women in our society. However, he referred to St. Paul's letter to the Ephesians concerning the relationship of marriage.

Fr. Karloutsos, on the other hand, stated that the canons of the Church, the Holy Tradition, and all references in the Scripture allude to the roles of men and women. Usually these are family roles, women being wives and mothers and men being husbands and fathers. He also commented that women could be deaconesses, but only men could be priests (Karloutsos, 1976).

Fr. Aghiorgoussis, also referred to Church Doctrine, Scripture, the

history of the Church and Holy Tradition as rationale for the all-male priesthood. He stated that both sexes have roles that cannot be interchanged, and that the two ways of existing in this world are the male and the female way which are not necessarily contradictory but are complementary. These two ways he described as being equal, one not placed higher than the other, and as together creating a harmonious unity (Aghiorgoussis, 1976). He explained that each person has special gifts which are part of being male or female. These gifts, or charismas, were defined as special gifts of the Holy Spirit given to specific persons which determine the specific role to be played by that person in the community. He also explained that females cultivate female charismas and males cultivate male charismas (Aghiorgoussis, 1976).

According to Fr. Aghiorgoussis, Genesis did not include everything within the doctrine of the Church, but it did indicate that males and females have roles to complete each other. In the New Testament male and female were presented as being equal and as equally striving for sainthood and doing the work they have been called to do. In the history of the Church both males and females have always participated in philanthropic functions. Females have always been more sensitive to the needs of others, however (Aghiorgoussis, 1976).

Because the Church is considered to be an institution through which salvation is given, men and women, who are extensions of the Lord through baptism, have been recognized as being equal, both sharing in the mission of the Church. However, specificity has been demonstrated by the priesthood remaining open only to males because of the special charisma given to certain males. Female roles have always been considered as important

as the priesthood, exemplified by the fact that some of the greater saints of the Church have been females (Aghiorgoussis, 1976).

In conclusion, Church doctrine, dogma, Scripture, and Holy Tradition have all provided examples of the roles to be played by men and women in our society. Charismas have determined the roles to be played by each sex and each person. Even though the roles are different, because of God-given gifts or charismas, they have been seen to complement each other. Examples of roles have usually centered around the family.

2. Are there any positions in the Greek Orthodox Church which are specifically for males? If so, what are the positions and what is the rationale for filling the positions by males?

All three persons interviewed agreed that, yes, there are positions in the Greek Orthodox Church specifically for males; these positions were: ordained priests and bishops, including all hierarchs, metropolitans, bishops, archbishops, and patriarchs (Sitaras, Karloutsos, Aghiorgoussis, 1976). At one time women were deaconesses in the early Church and remain to be today in Greece. In the United States, however, there have not been deaconesses because adults are no longer baptized and catechism has become the responsibility of the God parents instead of deaconesses. In other words, the need for deaconesses in the U.S. has ceased (Aghiorgoussis, 1976). Deaconesses have never had the same responsibilities, however, as deacons, and according to most authorities have not been ordained.

The rationale for filling these positions with males was, according to Sitaras, that both Holy Scripture and the Great Apostolic Traditions support an exclusively male priesthood (Sitaras, 1976). Fr. Karloutsos

explained the rationale for a male priesthood in this way: "Males are chosen by the fact that Christ was male, the Apostles were male and the Church hierarchy was male. We continue this "tradition" (Karloutsos, 1976). Fr. Aghiorgoussis also said that "out of respect for the Lord's order of male apostles, the priesthood must be open only to males." Also he alluded to the fact that, not excluding the importance of the role of the mother, but, the idea of a fatherly role found in the priest cannot be interchanged with the role of the mother. Because the Church is a reflection of the Holy Trinity, the fatherly role has been a reflection of the Holy Trinity and the priest has been the protector of the first person of the Trinity, God the father. It is our duty to "protect unity with respect to our diverse gifts" (Aghiorgoussis, 1976).

In conclusion, yes, there are positions in the Church specifically for males which include all orders of the priesthood. The rationale is that the truth was established by Jesus Christ and His Apostles, therefore, to follow the truth and out of respect for Christ, His example must be followed. Therefore, through the Apostolic tradition of the Church, the Holy Scripture, the examples set by Christ and His Apostles, as well as God-given charismas, one finds the rationale for the all-male priesthood.

3. Are there any positions in the Greek Orthodox Church which are specifically for females? If so, what are the positions and what is the rationale for filling the positions by females?

In answering this question Fr. Karloutsos said that women in the Church can be deaconesses [their duties differ from deacons because a deacon is an order of the priesthood]. He also said, "For us childbirth

is a great mystery and as far as I know only Orthodox women give birth. They co-create with God. Man cannot" (Karloutsos, 1976). Sitaras said the positions in the Church specifically for females today are nuns and deaconesses (Sitaras, 1976). Aghiorgoussis added to nuns and deaconesses the fact that women are much more sensitive to other people's needs and therefore have been instrumental in the philanthropy of the Church. He also added that in Greece, as opposed to the U.S., more positions are available for women that have studied theology (Aghiorgoussis, 1976).

The rationale for filling these positions by women was, according to Karloutsos, due to natural and spiritual states. Sitaras gave Holy Scripture and Tradition as rationale for these female positions. And Aghiorgoussis, agreeing with the previously mentioned reasons, added that one of women's special gifts is being more sensitive to people's needs (Karloutsos, Sitaras, Arghiorgoussis, 1976).

To summarize, it can be said that positions specifically for women are mothers, nuns, and deaconesses (in Greece and not equivalent to a deacon). Although not limited to females alone, females appear to possess a charisma which enables them to be more philanthropic and sensitive to the needs of others. The rationale given for these positions being held by women are the following: natural and spiritual state, Holy Scripture and Tradition, and special charismas.

4. Has the woman's role or place in the Church changed any since the time of Christ? If so, how?

All three sources agreed that woman's role in the Church has been elevated by Christ and His doctrine of equity. Aghiorgoussis expounded upon this point by saying that because of the Mother of God, the Virgin

Mary, Christ raised the woman to the same level with the man as opposed to Jewish custom, at the time of Christ's birth, of woman being looked down upon. Since Christ's birth, women as well as men have been given potential to become saints as demonstrated by the Mother of God. He also discussed the fact that in the Eastern Church the clergy and laity work together, but in the West, specifically the Roman Catholic Church, this is not true. In Roman Catholicism, male pressure exists because the male dominated Roman Catholic Church, with "clergy on the top and women and laity on the bottom," dictates to the people which creates bad feelings (Aghiorgoussis, 1976).

In summary, yes, the position of women in the Church and in society has been elevated since the time of Christ. The Mother of God as well as Christ and His Doctrine of equity have been catalysts to this change in status and attitude. Everyone has the potential to become a saint.

5. Has the man's role or place in the Church changed any since the time of Christ? If so, how?

The answer given to this question from Sitaras and Aghiorgoussis was no, but the answer from Karloutsos was yes with no explanation.

6. Do you believe that any positions specifically for males or specifically for females will be open to the other sex at any time in the near future? If so, what positions?

In answer to this question, Karloutsos and Sitaras both said no. Aghiorgoussis, however, stated that "we . . . would like to see more involvement of females not only traditionally with philanthropy but also with higher learning and playing a more active role in the teaching mission." Men are needed to be priests, therefore, women are needed to be

teachers (Aghiorgoussis, 1976). Basically, the feeling is that positions specifically for males or specifically for females will not be open to the other sex at any time in the near future. More teachers, however, are needed, and because men are needed for the priesthood, women are encouraged to get a higher education in theology.

7. What is the Church's attitude toward the female as compared to the male?

According to Karloutsos, "the Church recognizes and exalts the unique role played by each sex." Sitaras explained the Church's attitude toward the female by saying that the Church loves and respects the blessed Mary, the Mother of God. And, Aghiorgoussis stated that the Church has an attitude of equality toward both sexes.

8. How do you feel about women assuming responsibilities which have been traditionally handled by men? How do you feel about men assuming responsibilities which have been traditionally handled by women?

Karloutsos expressed that he "did not mind it [women assuming responsibilities which have been traditionally handled by men] as long as it does not involve the priesthood" (Karloutsos, 1976). Sitaras felt that "it is a personal choice whether a woman or man assumes a responsibility traditionally held by the other sex" (Sitaras, 1976). Aghiorgoussis said that it would be against the will of God [he felt] for women to enter the priesthood, but that he would like to see more involvement of women for a balance. He also said "some things are interchangeable but some are not" (Aghiorgoussis, 1976). Karloutsos said, as far as men assuming responsibilities traditionally held by women, "I don't mind it

as long as the person does not lose himself" (Karloutsos, 1976).

It seems that there was not much resistance or comment said about men assuming "women's" responsibilities, but the priesthood is definitely "off limits" to women. More involvement of women within their role is needed and wanted.

9. Is a monk an ordained member of the clergy?
10. Is a nun an ordained member of the clergy?
11. What are the requisites and/or prerequisites for one becoming
(a) a monk and (b) a nun?

All three persons interviewed agreed that monks and nuns are not necessarily ordained members of the clergy. It was explained that they are both consecrated or tonsured. However, there have been monks that became priests. Generally speaking, however, monks and nuns are unordained members of the clergy and are considered laity [unless monks get minor orders]. They are consecrated persons who are set apart to glorify God and give special witness and obedience. The only prerequisite to becoming a nun or monk was said to be commitment to the interior life and dedication of one's life to Christ. They must have a contrite heart and spirit and go through a trial period (Sitaras, 1976).

Conclusion

From these interviews it was found that men and women do have roles related to their respective sexes. These roles are based upon Holy Tradition, Scripture, canons, and God-given charismas. The male sex assumes a fatherly role in the Church and outside the Church following the example of Christ and His apostles, while, the female assumes a motherly role in the Church and outside the Church following the example

of the Mother of God. Even though each sex has different roles, they are both equal; one is not subordinate to the other. It seems apparent to the interviewer that the female role is much more limited, however, than the male role.

Some other important comments that were not relevant to the questions asked were made by Father Aghoirgoussis. There is tradition from the Jews about sexual life and being unclean which was incorporated into the Greek Orthodox Church. These mores can be found in the old canons of the Church. The women were not to enter the temple for forty days after birth, and this remains true for Greek Orthodox women; it is known as being churched. Also women are not, according to the canons of the Church, allowed to receive communion during menstruation because they are "unclean"; this also comes from Jewish tradition. Only women over sixty years of age (gone through menopause) are allowed to be acolytes or to go into the area of the altar (Aghiorgoussis, 1976).

In one of his sermons on the priesthood, St. John Chrysostom said, "let all women stay aside; let all men stay aside except for a few chosen" (Aghiorgoussis, 1976). This statement reaffirms the all male priesthood.

The ordination of women can be termed as "spiritual lesbianism" because there is an iconic correspondence between Christ and the priest which must be kept; a happy marriage between Christ, symbolized by the priest, and the Church, which is the bride of Christ, must be kept. A bride, female priest, cannot be given to a bride, the Church, therefore, because only a male can be given to a female (the Church) in marriage; the priest must therefore be a male (Aghiorgoussis, 1976).

Semantic Differential

In order to examine the "core questions" of this study, the investigator decided to use the semantic differential as the measuring tool. The following aspects of the semantic differential were instrumental in determining the results of its use:

1. Selection of Assessment Tool
2. Development of Semantic Differential Scale
3. Selection of Subjects
4. Administration of Semantic Differential
5. Data Analysis

1. Selection of Assessment Tool

Attitude Defined. Osgood, Suci and Tannenbaum defined attitude in the following manner:

Despite a plethora of definitions of "attitude" in contemporary social science, some consensus and agreement is evident, particularly with respect to the major properties that attitudes are assumed to possess. Most authorities are agreed that attitudes are learned and implicit--they are inferred states of the organism that are presumably acquired in much the same manner that other such internal learned activity is acquired. Further, they are predispositions to respond, but are distinguished from other such states of readiness in that they predispose toward an evaluative response. Thus, attitudes are referred to as "tendencies of approach or avoidance," or as "favorable or unfavorable" and so on. This notion is related to another shared view--that attitudes can be ascribed to some basic bipolar continuum with a neutral or zero reference point, implying that they have both direction and intensity and providing a basis for the quantitative indexing of attitudes (Osgood, Suci, and Tannenbaum, 1957, p. 189).

Semantic Differential. The semantic differential developed by Charles Osgood was used as an assessment tool for this study (Osgood, Suci, and Tannenbaum, 1957). According to Heise, the semantic differential, which is used to assess affective responses, is commended for its

easiness to organize, and administer; its reliability and validity; its EPA structure, which allows for cross-cultural validation and consequently valuable information; its ability to remain the same irregardless of the stimulus; and, finally its high correlations with the traditional attitude scale measurements (Heise, 1970).

Reactions to words and concepts are measured with the semantic differential by "ratings on bipolar scales defined with contrasting adjectives at each end" (Heise, 1970, p. 235).

An example of the semantic differential scale is:

Bad	<u>-3</u>	<u>-2</u>	<u>-1</u>	<u>0</u>	<u>+1</u>	<u>+2</u>	<u>+3</u>	Good
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Usually the position marked 0 is labeled "neutral," the 1 positions are labeled "slightly," the 2 positions "quite," and the 3 positions "extremely." A scale like this one measures directionality of a reaction and also intensity (Heise, 1970, p. 235).

In this study there were three concepts, women in the Church, women in sport, and women in society, and there were twelve pairs of bipolar adjectives (twenty-four adjectives in all). Each set of bipolar adjectives was joined by seven spaces as demonstrated by Heise above, and each space given a numerical value. For example, if the bipolar adjectives were cold and affectionate the numerical value was represented in the following way:

Cold	<u>-3</u>	<u>-2</u>	<u>-1</u>	<u>0</u>	<u>+1</u>	<u>+2</u>	<u>+3</u>	Affectionate
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The number indicates the distance of that space from the origin (Osgood, Suci, and Tannenbaum, 1957). Each set of bipolar adjectives and corresponding spaces was termed a scale, and twelve identical scales were presented for each of the three concepts.

Semantic Space. Semantic space, according to Osgood, represents a "region" of unknown dimensions composed of two bipolar adjectives which form a straight line through the "origin of this space" (Osgood, Suci, and Tannenbaum, 1957, p. 25). Because Heise pointed out that the semantic differential should utilize all three dimensions: evaluation, potency, and activity (Heise, 1970), the experimenter divided the twelve sets of adjectives into the above three factors by using Jane Brown Lewis' modification of Brown's scale.

Advantages of Semantic Differential. The advantages of the semantic differential according to Jaffie were "ease of construction and administration":

1. The investigator can select the varied polar adjectives as well as the basic concepts based upon interest and purpose of investigator and study.
2. Polar adjectives selected can be chosen from a wide variety already in use or can be selected to reflect the language patterns of the group being tested.
3. No validation other than a pre-test is needed to obtain the final instrument.
4. The time of the test can be controlled to allow the investigator the freedom to increase or decrease it according to the convenience and comprehension ability of the group being tested. (Jaffie, 1972, pp. 29-30)

According to Heise, the semantic differential is a simple, economical way of recording people's reactions; and individuals of varying ages, "walks of life," and cultures may complete it. Evaluation, potency, and activity dimensions can be measured. And, finally it "has been used in a wide variety of projects" (Heise, 1970, p. 235).

2. Development of Semantic Differential Scale

With the exception of the concepts, Jane Brown Lewis' semantic differential, which was an adaptation of Ruth E. Brown's, was implemented for

this study. The following bipolar adjectives were utilized under their appropriate dimensions:

EVALUATIVE

- (-3) unattractive-attractive (+3)
- (-3) cold-affectionate (+3)
- (-3) awkward-graceful (+3)
- (-3) unemotional-emotional (+3)

POTENCY

- (-3) dumb-intelligent (+3)
- (-3) shallow-deep (+3)
- (-3) uncertain-certain (+3)
- (-3) rude-polite (+3)

ACTIVITY

- (-3) weak-strong (+3)
- (-3) passive-active (+3)
- (-3) hesitant-aggressive (+3)
- (-3) soft-loud (+3)

Because Osgood noted that the semantic differential:

. . . is a very general way of getting at a certain type of information, and a highly generalizable technique of measurement which must be adapted to the requirement of each research problem to which it is applied,

the experimenter decided to use Lewis' scales to fit her concepts. The fact that Lewis' study dealt with perceptions of female college swimmers toward feminine images and female sport images and that the experimenter's study also dealt with perceptions of women in different categories, influenced the decision to use Lewis' scales.

3. Selection of Subjects

Stratified random selections were utilized for the Greek Orthodox laymen from America and Greece. The laymen were selected from a church roster of the parish of the Holy Trinity Greek Orthodox Church in Columbia, South Carolina. The subjects of these two categories were between the ages of twenty-five and seventy.

The Greek Orthodox priests and Greek Orthodox seminarians were chosen from a stratified random selection at Hellenic College and Holy Cross School of Theology in Brookline, Massachusetts, the one out of two places in this hemisphere where men can prepare for the Greek Orthodox priesthood. The other school of theology is for the Russian Orthodox priesthood. The priests were above the age of twenty-five, and the seminarians were between the ages of eighteen and thirty-five.

Fifteen subjects from each group were administered the semantic differential. The total number of subjects equaled sixty in all.

4. Administration of Semantic Differential

The experimenter utilized Lewis' directions to the semantic differential which was organized through the use of The Measurement of Meaning written by Osgood, Suci, and Tannenbaum (1957). Each subject was allowed at a maximum, ten minutes to read the instructions, after which he was allowed to have any questions clarified or any further explanations made. He was allowed fifteen additional minutes for the completion of the semantic differential.

All data collection was completed in the presence of the experimenter, within a span of time ranging from fifteen to twenty-five minutes. All of the measurement tools were arranged identically with instructions followed

by concepts in the designated order of: women in the Church, women in sport, and women in society.

5. Data Analysis

Four basic types of statistical measurement were used to analyze the results:

- (1) Frequency distribution--to indicate which number on the bipolar adjective continuum was checked most frequently and which one was checked the least frequently.
- (2) Means were found for both scales as well as concepts and subject groups (priests, etc.), and the means were compared in various ways to indicate similarities and differences of attitude.
- (3) A two-way analysis of variance was used among the three concepts of women to indicate any significant differences in attitude toward the three concepts. A two-way analysis of variance was used to see if there was a significant difference among groups. A two-way analysis of variance was used to determine whether there was any significant difference between how each group viewed each concept.
- (4) A D-matrix was used to indicate the distance of each concept from the origin.

CHAPTER IV

DATA AND ANALYSIS

Four groups of subjects from two different parts of the United States were selected for this study. Fifteen subjects were in each group. The groups were: Greek Orthodox priests, Greek Orthodox seminarians, Greek Orthodox laymen who were born in the United States, and Greek Orthodox laymen who were born in Greece.

A stratified random selection, consisting of fifteen priests and fifteen seminarians, was utilized at Holy Cross School of Theology in Brookline, Massachusetts. A stratified random selection, consisting of fifteen laymen from the United States and fifteen laymen from Greece, was utilized in Columbia, South Carolina.

Each of the sixty subjects was presented a set of concepts structured by a semantic differential technique. Each subject was allowed ten minutes to read the instructions, and then he was allowed fifteen additional minutes to respond to the conceptual questions.

Twelve scales with polar adjectives were utilized ranging from -3 to +3, left to right, consistently for each scale. Three concepts were looked at; they were Women in the Church, Women in Sport, and Women in Society, respectively.

The results found from the semantic differential technique and statistical methods utilized have made up the remainder of this chapter. Each question was analyzed separately.

Analysis of QuestionsQuestion One

- I. A. What is the attitude of Greek Orthodox priests toward:
1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of priests toward:
1. women in the Church?
 2. women in sport?
 3. women in society?

The following statistical measures were utilized to formulate the answers to the above question:

1. Means for each scale were determined.
2. Frequency distributions were performed for each scale.
3. The mean, median, and mode were calculated.

From observing the overall means for each scale (see Table I), it was noted that they generally ranged from .5 to 1.5, showing a slightly positive attitude toward women in the Church, women in sport, and women in society. For women in the Church, the means for each scale, in general, were higher on the evaluative factor; whereas, for women in sport, the means fell higher generally for the activity factor; and the means were higher once more on the evaluative factor for women in society. Therefore, the means for each scale were higher in the evaluative factor for women in the Church and women in society and higher in the activity

Table I
Scale Means for Three Concepts
as viewed by Priests

Scales	Concepts		
	WICH	WISP	WISO
Evaluative Factor			
Cold(-3) - Affectionate(+3)	1.60	.60	1.4
Awkward(-3) - Graceful(+3)	1.13	1.86	1.53
Unattractive(-3) - Attractive (+3)	1.13	1.93	1.86
Unemotional(-3) - Emotional(+3)	1.73	1.53	1.66
Potency Factor			
Rude(-3) - Polite(+3)	1.53	.73	1.46
Uncertain (-3) - Definite(+3)	.33	1.06	.73
Shallow(-3) - Deep(+3)	.53	.66	.73
Dumb(-3) - Intelligent(+3)	1.86	1.33	1.33
Activity Factor			
Passive(-3) - Active(+3)	1.93	1.86	1.60
Weak(-3) - Strong(+3)	1.13	1.00	1.53
Hesitant(-3) - Aggressive(+3)	.53	1.40	.533
Soft(-3) - Loud(+3)	.53	1.06	.866

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

factor for women in sport as viewed by priests. From the means, medians, and modes, it was determined that there did not appear to be an significant differences.

The means all fell around +1, and the highest mean was found to be 1.27 for women in society. The median was +2; the mode was +2 for all concepts; therefore, from these observations it appeared that priests had a similar attitude toward all three concepts (see Table II).

The frequency distribution and charts did show that the frequency of scores differed somewhat within each concept, but more individuals followed the same general pattern even though a few deviated. In general, then, from these observations, Greek Orthodox priests had a slightly positive attitude toward women in all three concepts, and within each concept, even though there were a few deviations, generally speaking, there did not appear to be any significant differences (see Table III and Figures 1-6).

Question Two

II. A. What is the attitude of Greek Orthodox seminarians toward:

1. women in the Church?
2. women in sport?
3. women in society?

B. Are there any significant differences?

C. Is there any significant difference in attitude within the group of seminarians toward:

1. women in the Church?
2. women in sport?
3. women in society?

Table II
Measures of Central Tendency for
Four Groups of Men

Concepts	Priests		
	Mean	Median	Mode
WICH	1.16	2.0	2.0
WISP	1.25	2.0	2.0
WISO	1.27	2.0	2.0
	Seminarians		
	Mean	Median	Mode
WICH	1.261	1.0	2.0
WISP	1.016	1.0	2.0
WISO	1.127	1.0	2.0
	Laymen from Greece		
	Mean	Median	Mode
WICH	1.42	2.0	2.0
WISP	.938	1.0	2.0
WISO	1.372	2.0	2.0
	Laymen from U.S.A.		
	Mean	Median	Mode
WICH	1.40	2.0	2.0
WISP	1.26	2.0	2.0
WISO	1.2	1.5	2.0

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

Table III
Frequency Distributions for Groups of Men

Priests							
Concepts	-3	-2	-1	0	+1	+2	+3
WICH	0	5	16	38	26	75	20
WISP	0	4	8	38	39	70	21
WISO	0	2	9	36	39	79	15
Seminarians							
Concepts	-3	-2	-1	0	+1	+2	+3
WICH	1	4	8	34	45	63	25
WISP	5	9	12	42	28	52	32
WISO	0	3	15	30	55	62	15
Laymen from Greece							
Concepts	-3	-2	-1	0	+1	+2	+3
WICH	1	5	8	22	42	67	35
WISP	2	10	20	29	42	60	17
WISO	4	4	9	20	37	79	27
Laymen from U.S.A.							
Concepts	-3	-2	-1	0	+1	+2	+3
WICH	1	6	10	24	42	55	42
WISP	1	8	16	18	45	59	33
WISO	1	11	18	20	40	51	39

Abbreviations--WICH = "Women in the Church"
 WISP = "Women in Sport"
 WISO = "Women in Society"

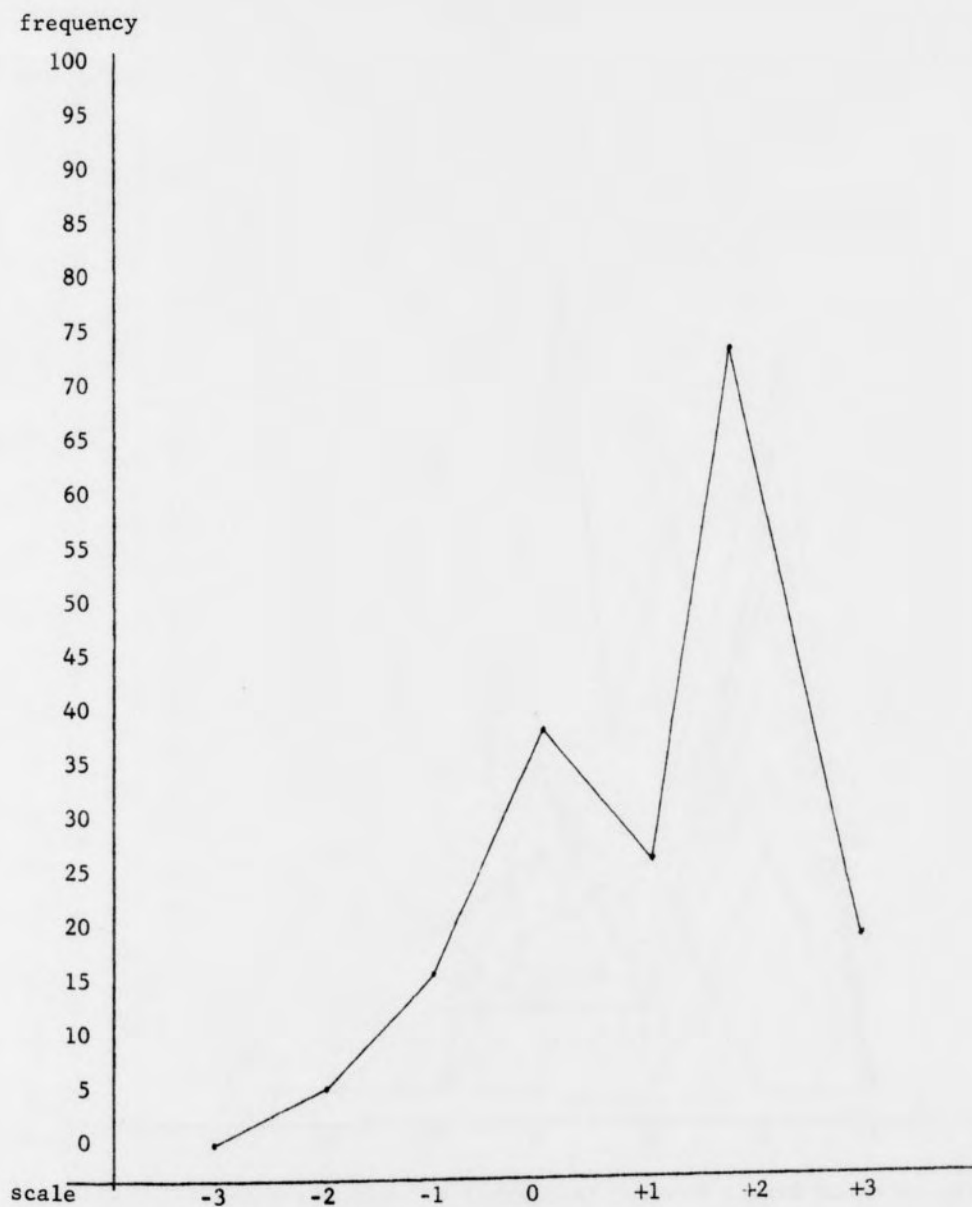


Figure 1. Frequency polygon for the group of priests toward women in the Church.

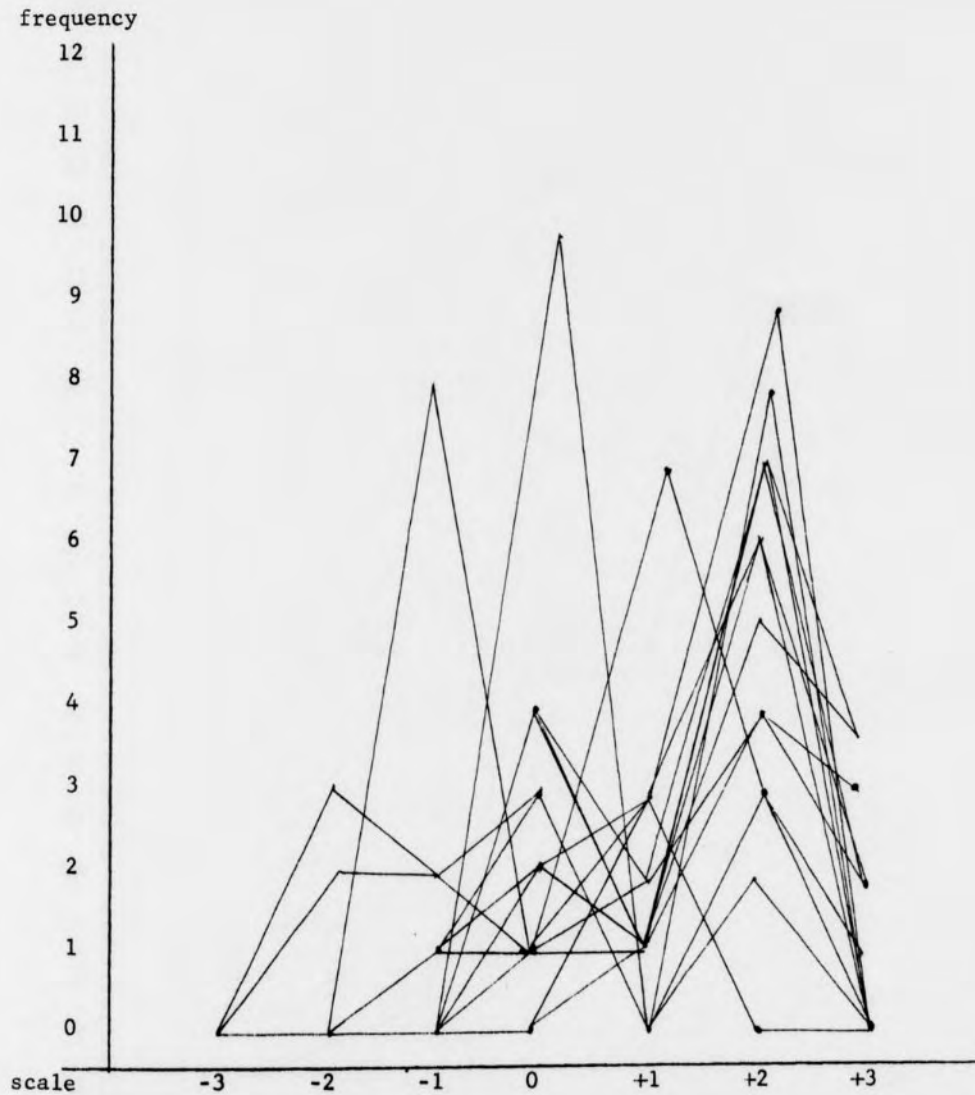


Figure 2. Frequency polygon for individual priests toward women in the Church.

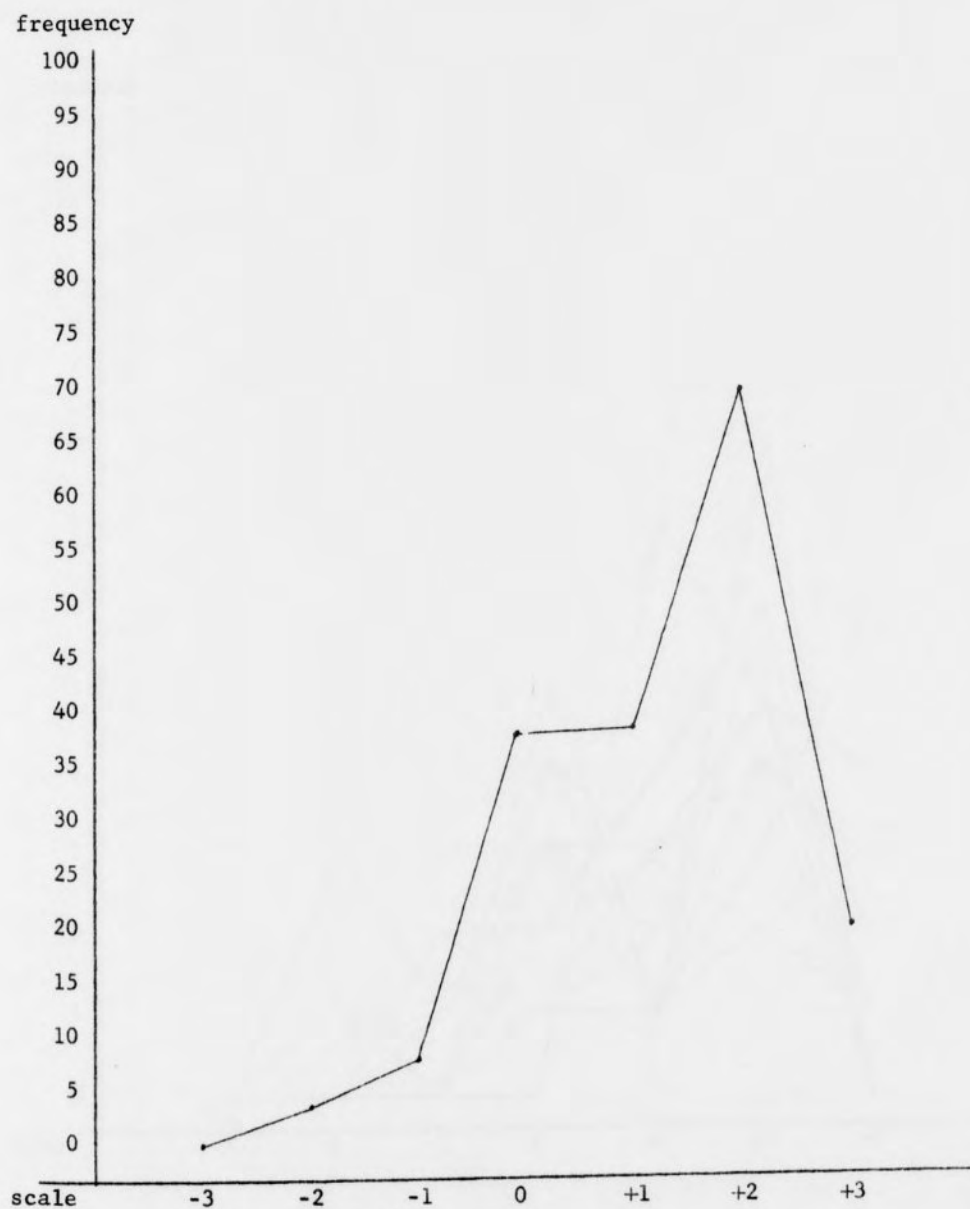


Figure 3. Frequency polygon for the group of priests toward women in sport.

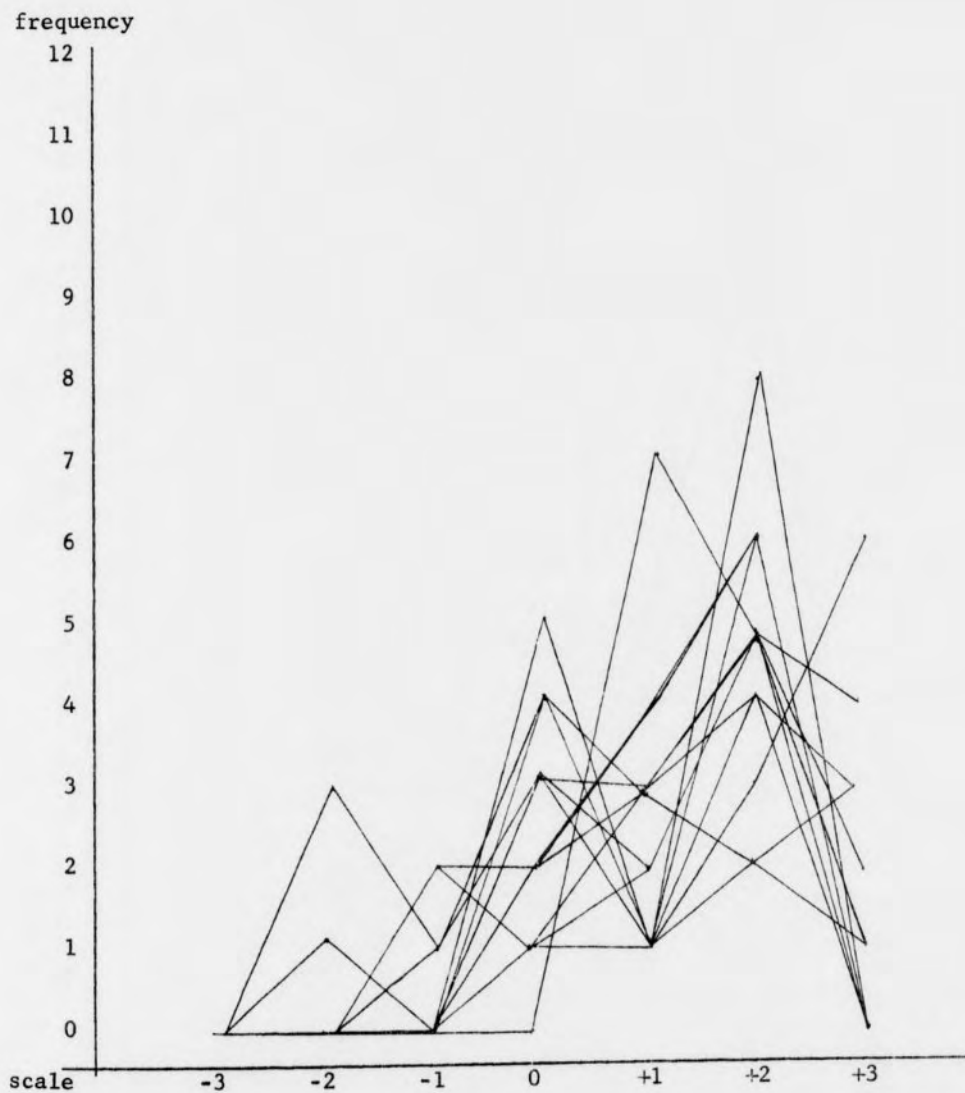


Figure 4. Frequency polygon for individual priests toward women in sport.

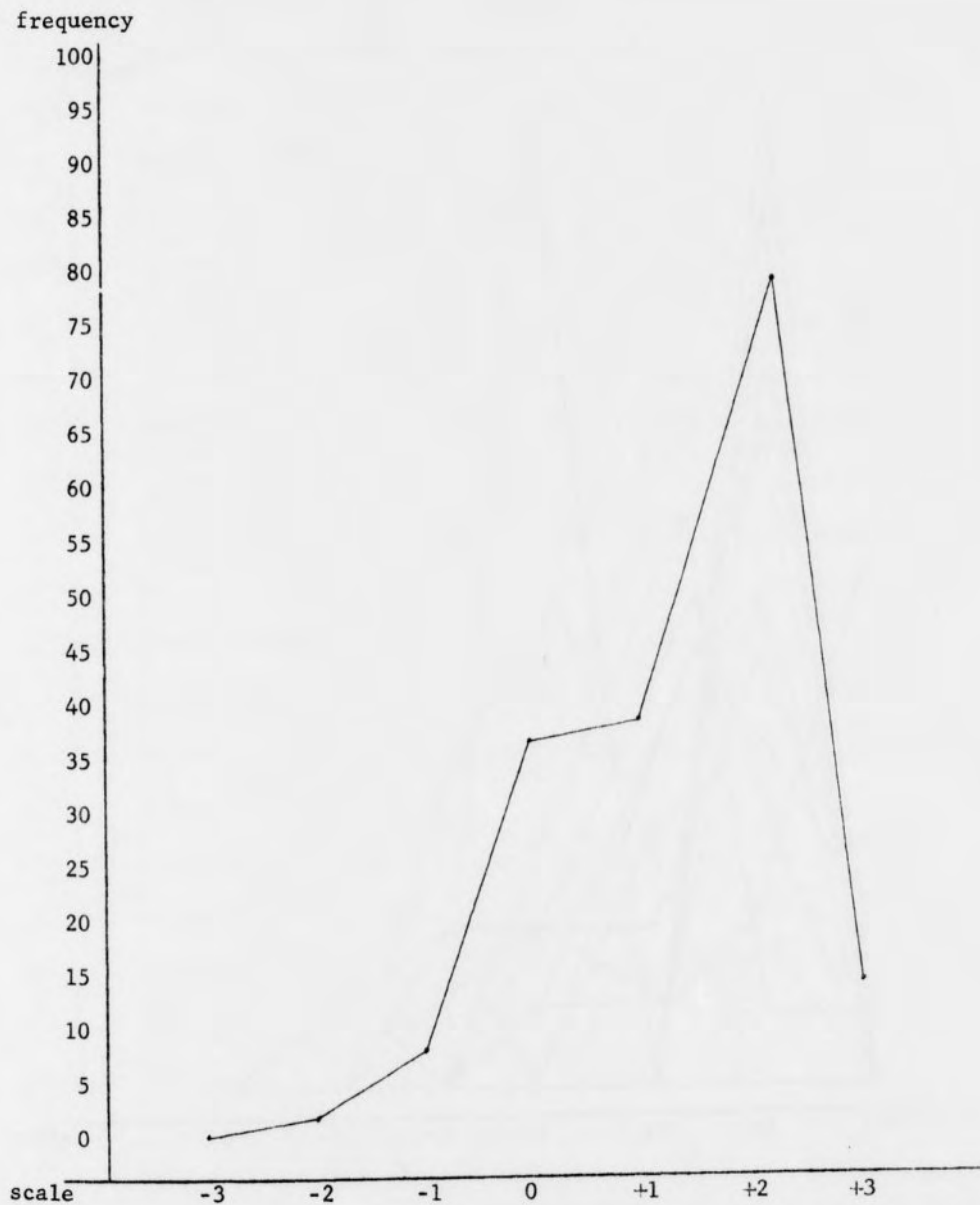


Figure 5. Frequency polygon for the group of priests toward women in society.

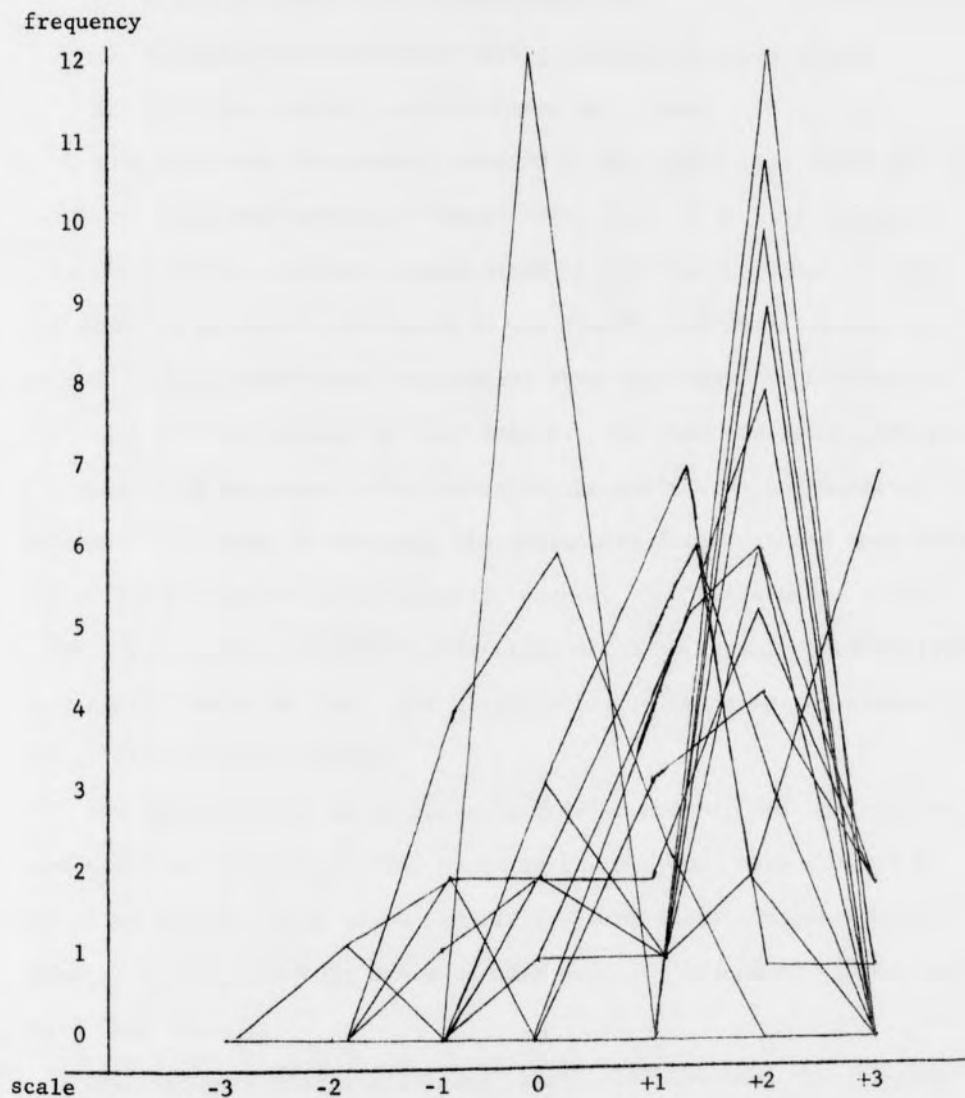


Figure 6. Frequency polygon for individual priests toward women in society.

The following statistical measures were utilized to formulate the answers to the above question:

1. Means for each scale were determined.
2. Frequency distributions were performed for each scale.
3. The mean, median, and mode were calculated.

From observing the overall means for each scale (see Table IV), it was noted that they generally ranged again from .5 to 1.5, showing a slightly positive attitude toward women in the Church, women in sport and women in society. For women in the Church, the means within the potency factor showed more consistency than the other two factors but the means were not higher in that factor. For women in sport, the means for each scale appeared to be higher in the evaluative and activity factors. For women in society, the evaluative factor showed more consistency and appeared to be slightly higher. The differences were slight, but showed slightly higher means in the evaluative and activity factors for women in sport, and slightly higher means in the evaluative factor for women in society.

The means for all three concepts fell around +1, and the highest mean was found to be 1.261 for women in the Church. They all had a median of +1 and a mode of +2; therefore, from these observations it appeared that seminarians had a similar attitude toward all three concepts (see Table II).

The frequency distribution and charts did show that the frequency of scores differed somewhat within each concept, but more individuals followed the same general pattern even though a few deviated. In general then, from these observations, Greek Orthodox seminarians had a slightly

Table IV
Scale Means for Three Concepts
as viewed by Seminarians

Scales	Concepts		
	WICH	WISP	WISO
Evaluative Factor			
Cold(-3) - Affectionate(+3)	1.333	.733	1.46
Awkward(-3) - Graceful(+3)	1.2	1.266	1.066
Unattractive(-3) - Attractive(+3)	1.066	1.000	1.733
Unemotional(-3) - Emotional(+3)	1.6	1.000	1.466
Potency Factor			
Rude(-3) - Polite(+3)	1.266	.666	.8
Uncertain(-3) - Definite(+3)	1.2	1.333	.733
Shallow(-3) - Deep(+3)	1.266	.266	1.000
Dumb(-3) - Intelligent(+3)	1.2	.6	1.333
Activity Factor			
Passive(-3) - Active(+3)	1.733	1.4	1.333
Weak(-3) - Strong(+3)	1.4	1.6	.8
Hesitant(-3) - Aggressive(+3)	1.066	1.46	1.066
Soft(-3) - Loud(+3)	.8	.86	.733

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

positive attitude toward women in all three concepts, and within each concept, even though there were a few deviations, generally speaking, there did not appear to be any significant differences (see Table III and Figures 7-12).

Question Three

- III. A. What is the attitude of Greek Orthodox laymen from Greece toward:
1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of Greek Orthodox laymen from Greece toward:
1. women in the Church?
 2. women in sport?
 3. women in society?

The following statistical measures were utilized to formulate the answers to the above question:

1. Means for each scale were determined.
2. Frequency distributions were performed for each scale.
3. The mean, median, and mode were calculated.

From observing the overall means for each scale (see Table V), it was noted that the means ranged from about .5 to about 1 in the concept women in sport; the means ranged from about .5 to 1.5 for women in society; and for women in the Church, the scores ranged from around .5

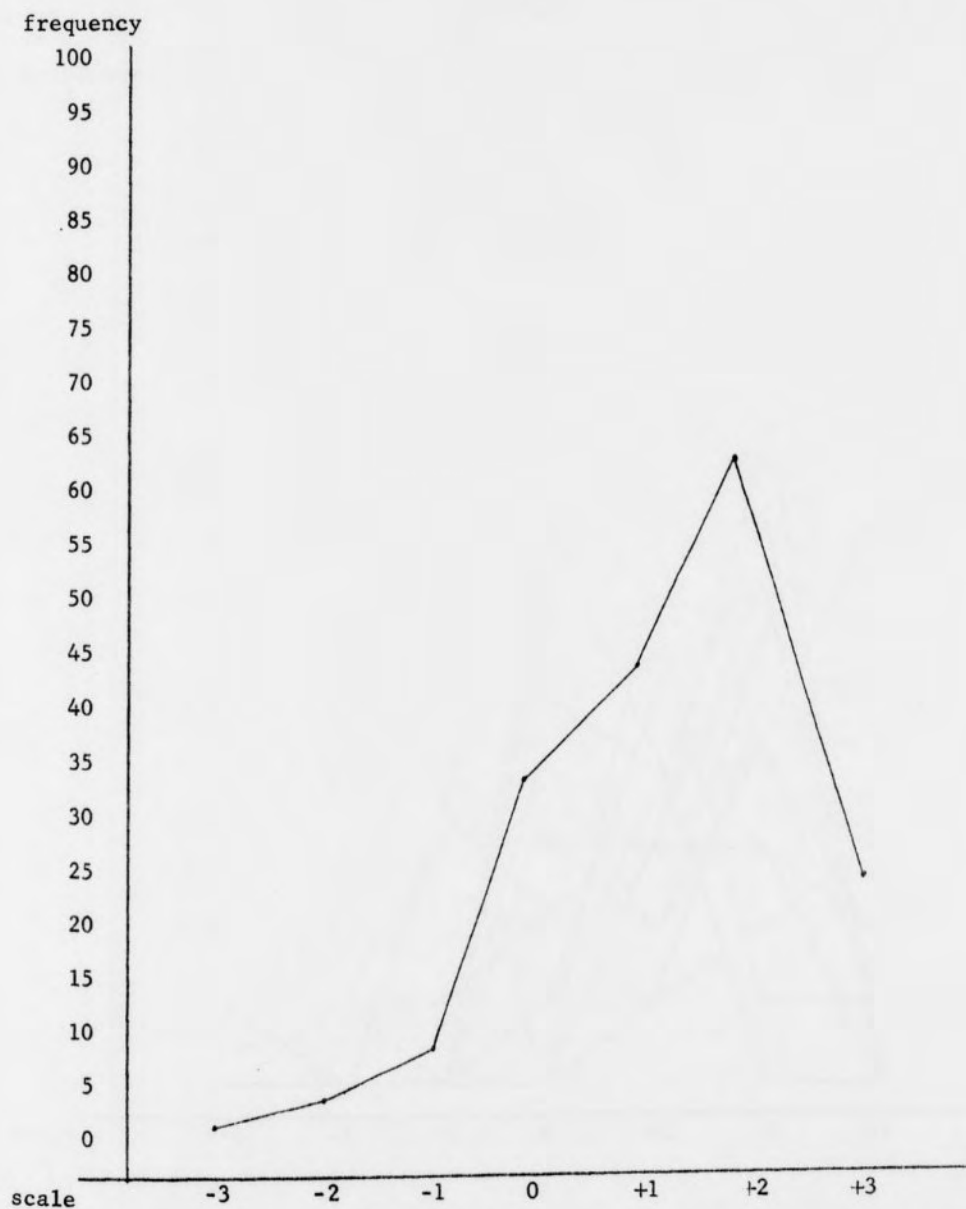


Figure 7. Frequency polygon for the group of seminarians toward women in the Church.

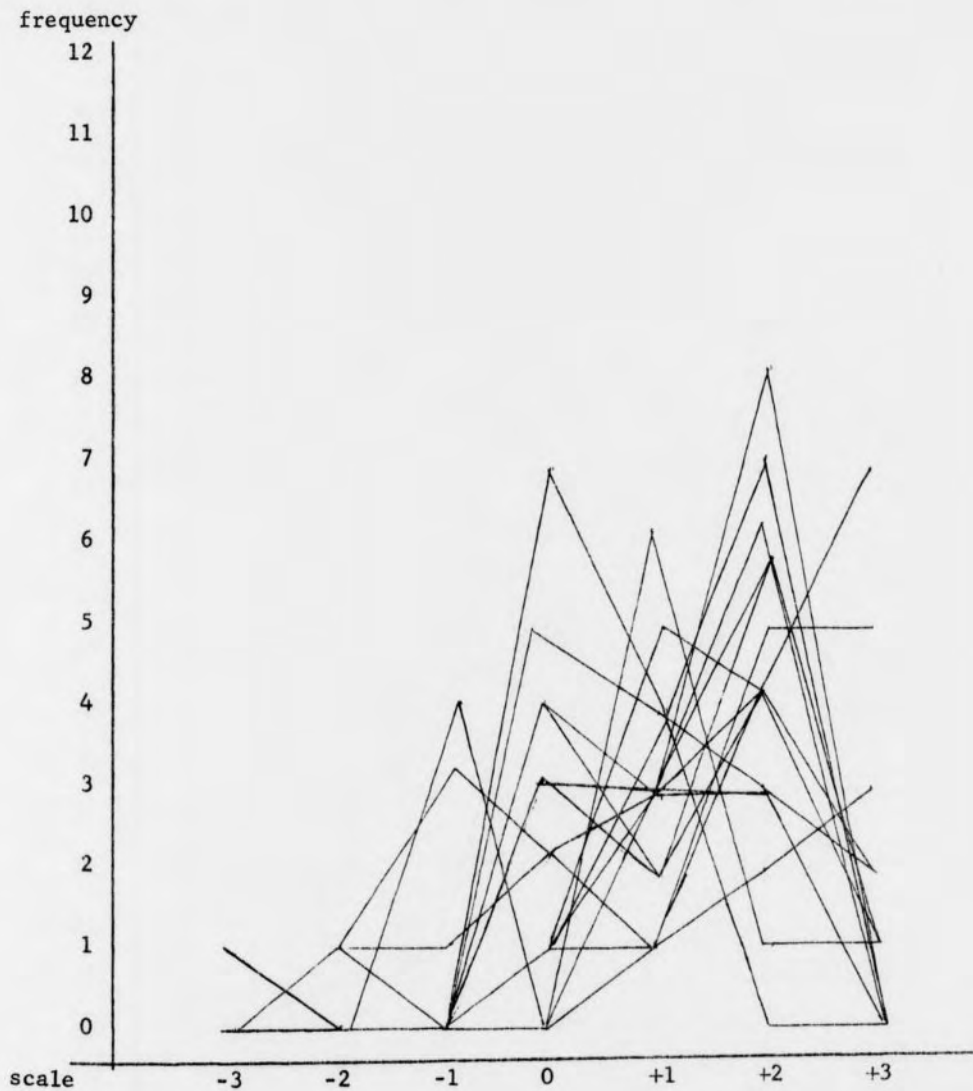


Figure 8. Frequency polygon for individual seminarians toward women in the Church.

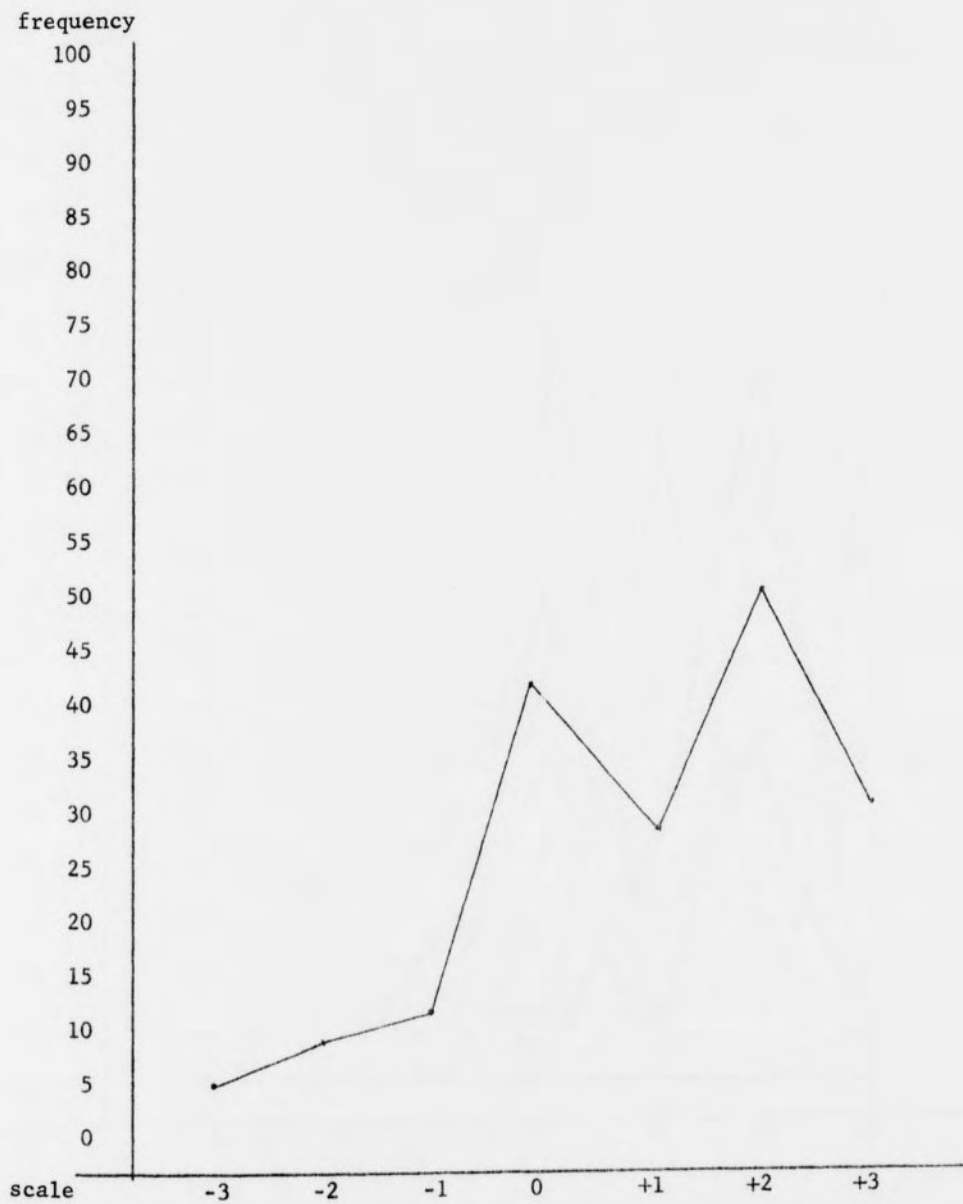


Figure 9. Frequency polygon for the group of seminarians toward women in sport.

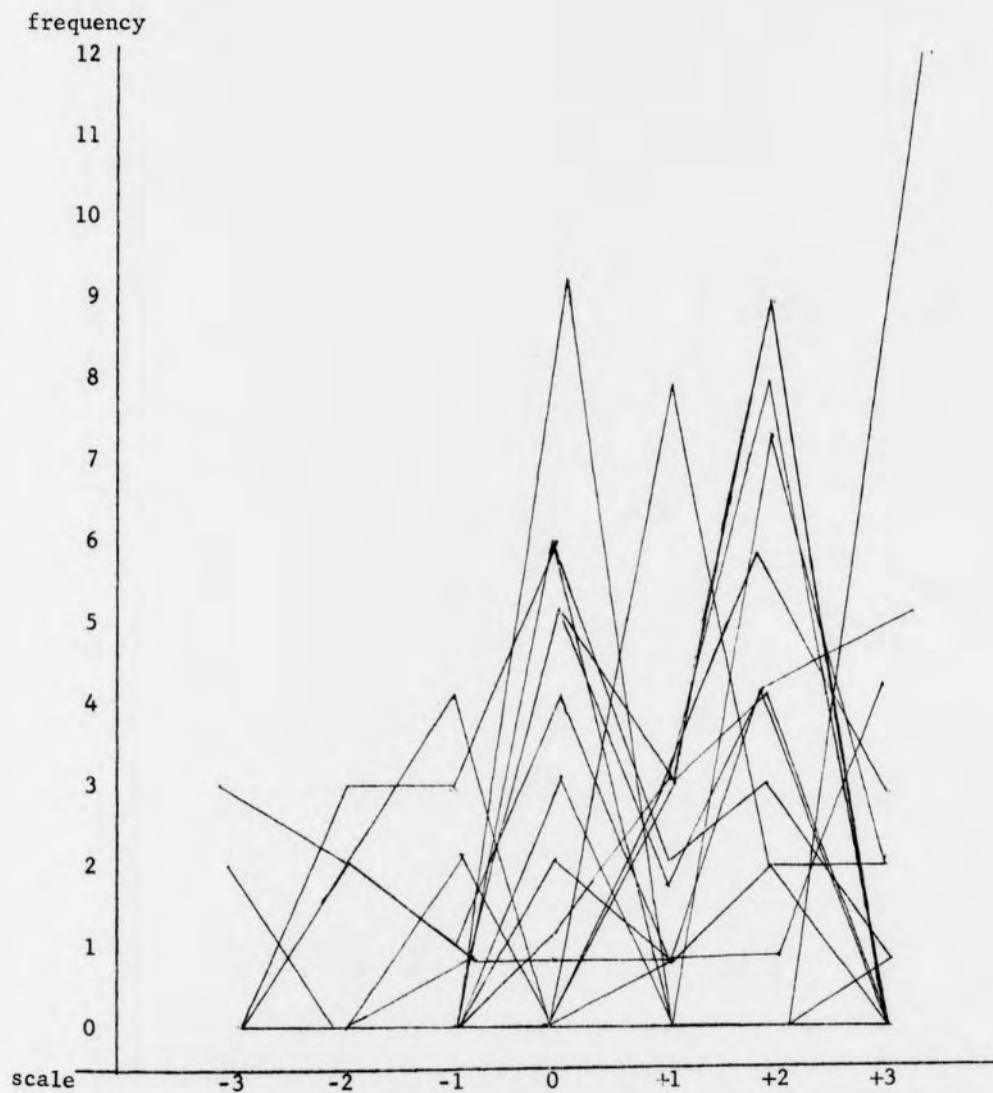


Figure 10. Frequency polygon for individual seminarians toward women in sport.

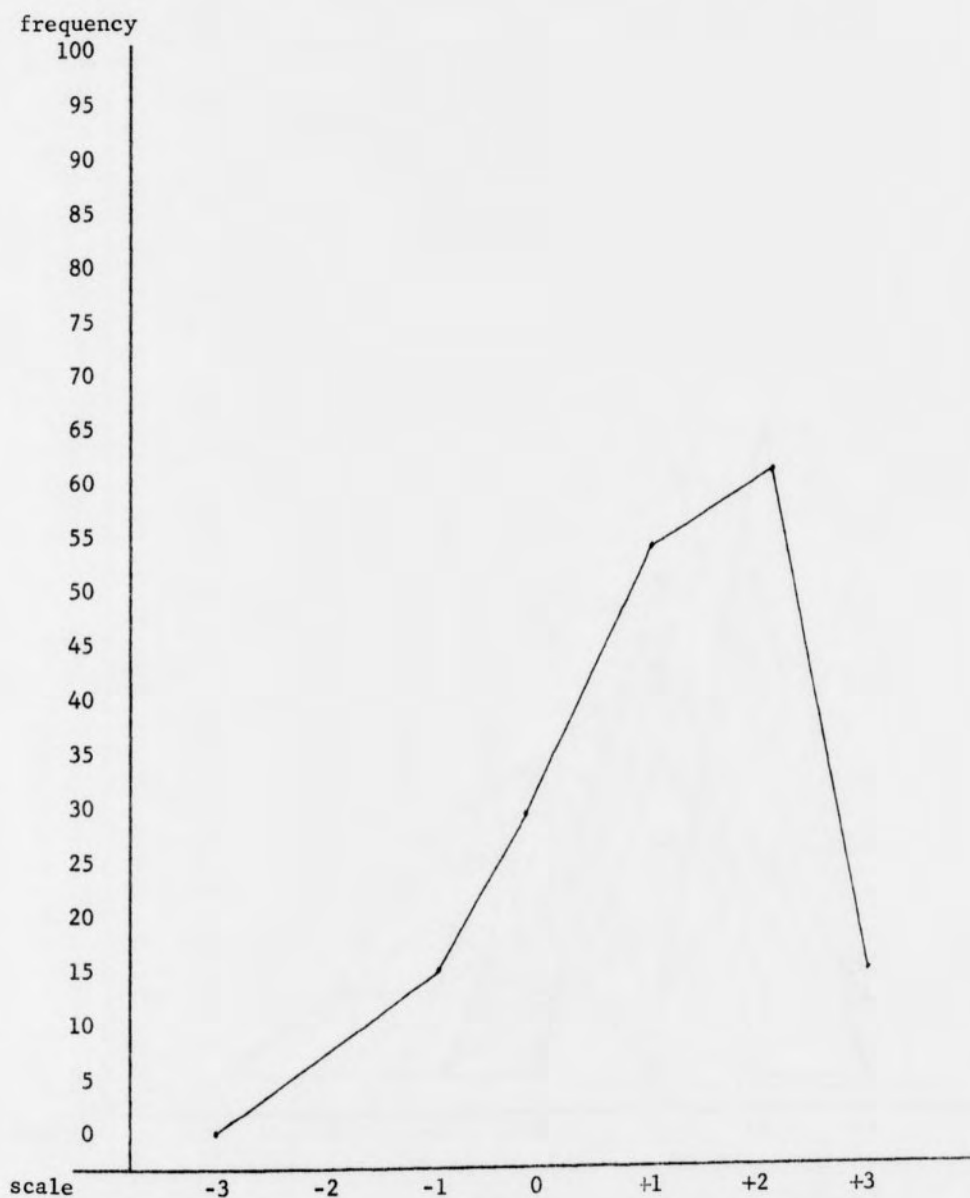


Figure 11. Frequency polygon for the group of seminarians toward women in society.

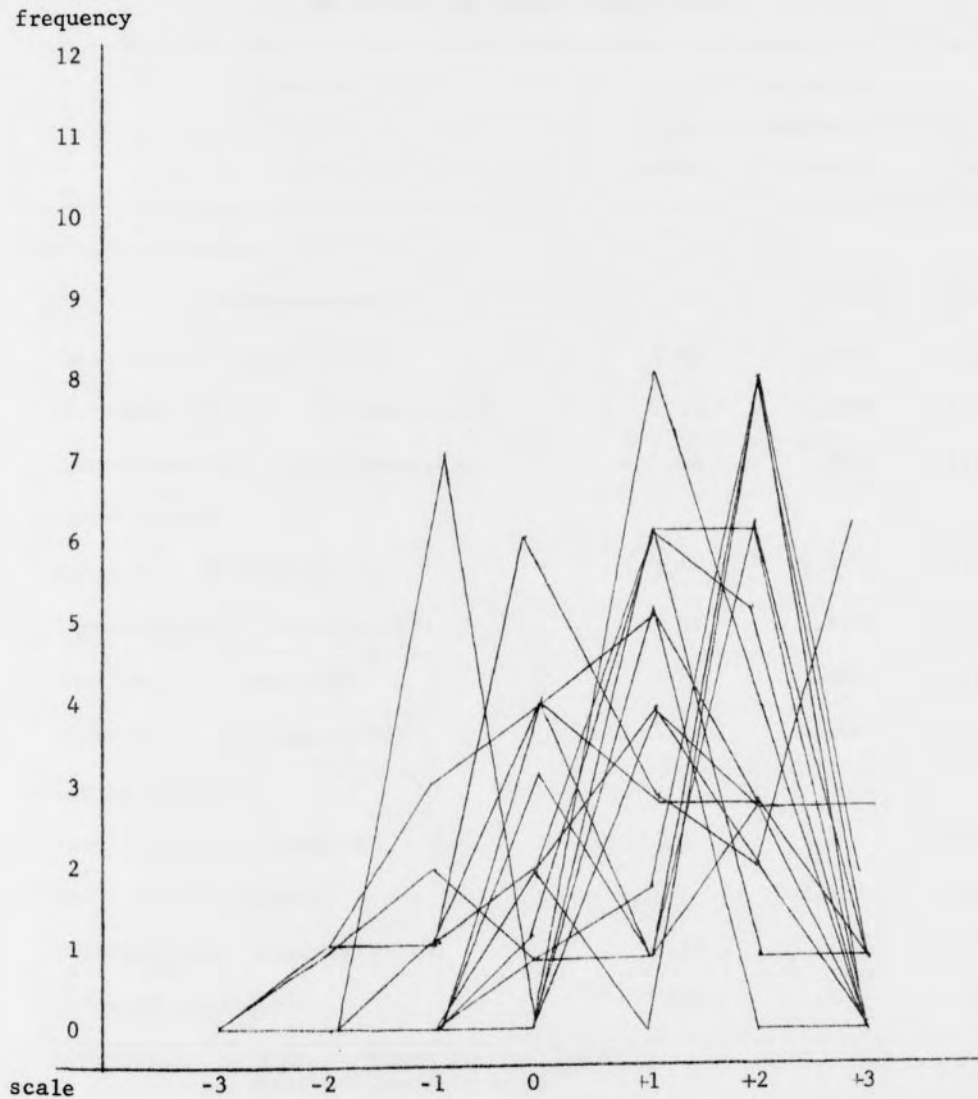


Figure 12. Frequency polygon for individual seminarians toward women in society.

Table V
 Scale Means for Three Concepts
 as viewed by Laymen from Greece

Scales	Concepts		
	WICH	WISP	WISO
Evaluative Factor			
Cold(-3) - Affectionate(+3)	1.73	.533	1.266
Awkward(-3) - Graceful(+3)	1.66	1.066	1.866
Unattractive(-3) - Attractive(+3)	2.00	1.466	1.933
Unemotional(-3) - Emotional(+3)	.86	.933	1.6
Potency Factor			
Rude(-3) - Polite(+3)	1.46	1.4	1.46
Uncertain(-3) - Definite(+3)	1.33	.933	1.46
Shallow(-3) - Deep(+3)	1.06	.266	.933
Dumb(-3) - Intelligent(+3)	1.6	1.266	1.53
Activity Factor			
Passive(-3) - Active(+3)	1.6	1.2	1.73
Weak(-3) - Strong(+3)	1.2	1.066	1.066
Hesitant(-3) - Aggressive(+3)	1.26	.733	1.133
Soft(-3) - Loud(+3)	.333	.4	.466

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

to 1.5 or above. Generally speaking, the potency factor appeared to be a slightly bit higher for women in the Church; for women in sport, all three factors looked fairly equal; and for women in society, the evaluative factor was slightly higher.

The means were higher for the concepts women in the Church and women in society, around 1.4 as compared to a mean of .938 for women in sport. Though slight, a difference did exist here. The medians were also different. For women in the Church and women in society the median was +2, whereas for women in sport the median was +1. The mode was +2, however, for all three concepts (see Table II).

The frequency distributions and charts demonstrated that for the concept, women in sport, scores of 0, -1, and -2 were more prevalent than in the other two concepts, but, generally speaking, the graphs of the three concepts followed the same direction. Even though the means were higher for women in the Church and women in society, the difference was only slight and the general attitude, slightly positive toward women was true for this group also (see Table III and Figures 13-18).

Question Four

IV. A. What is the attitude of Greek Orthodox laymen from America toward:

1. women in the Church?
2. women in sport?
3. women in society?

B. Are there any significant differences?

C. Is there any significant difference in attitude within the group of Greek Orthodox men from America toward:

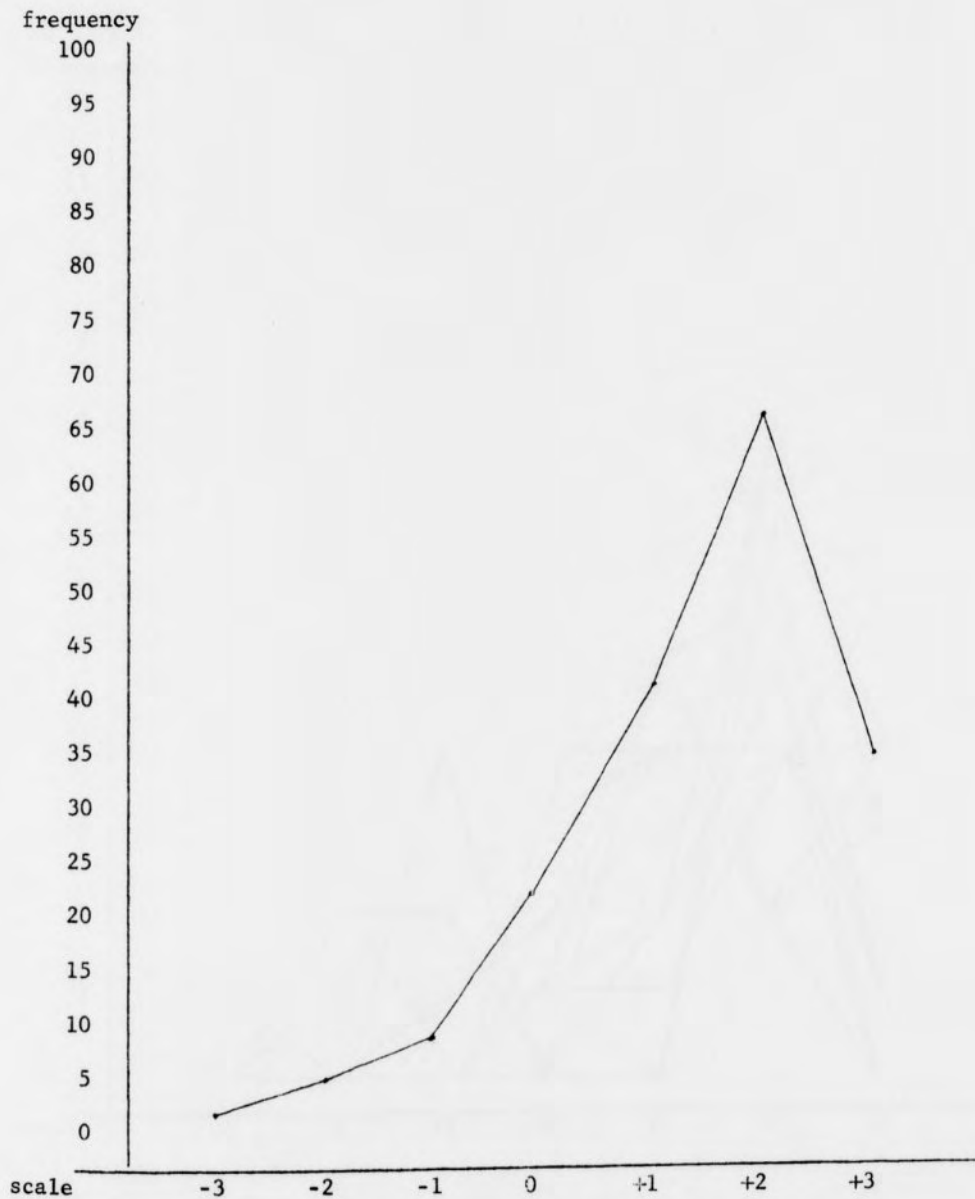


Figure 13. Frequency polygon for the group of laymen from Greece toward women in the Church.

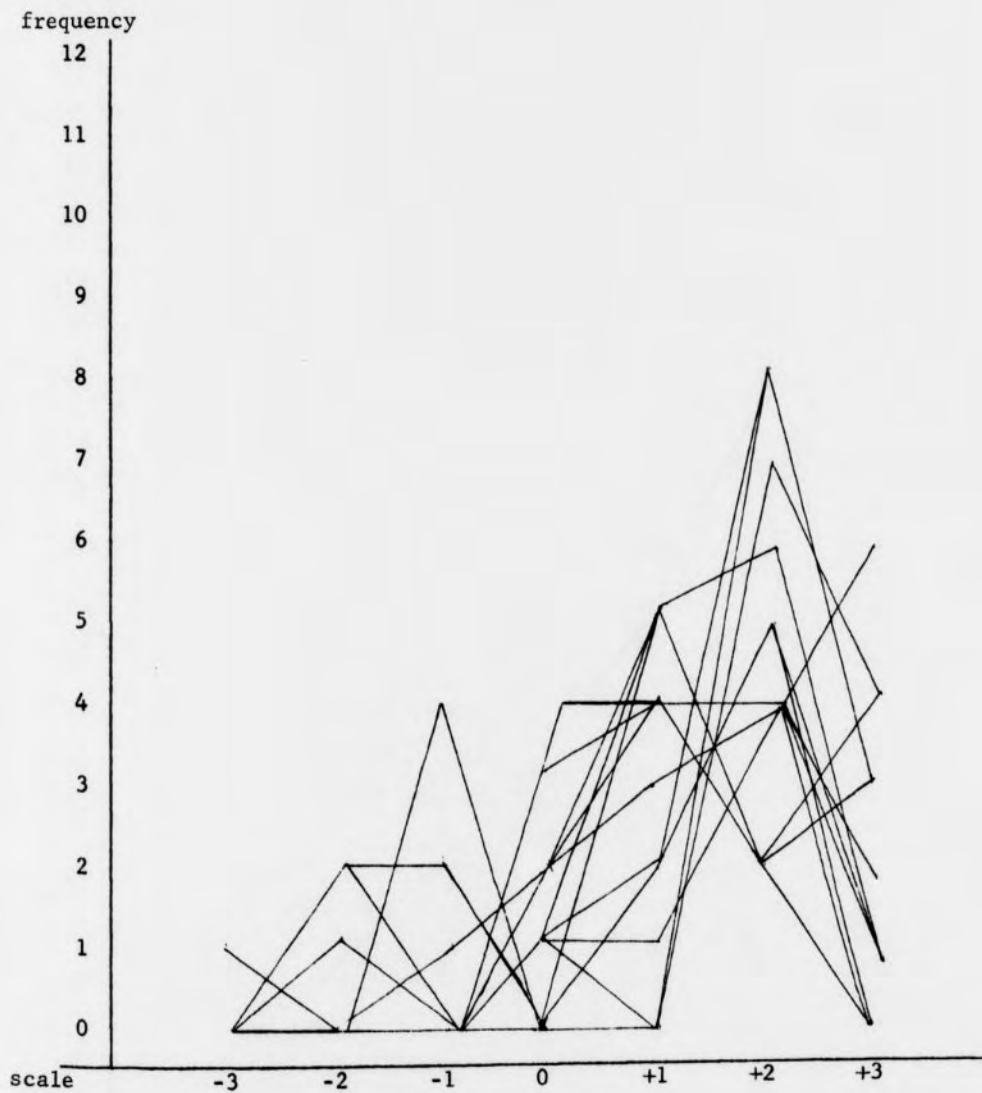


Figure 14. Frequency polygon for individual laymen from Greece toward women in the Church.

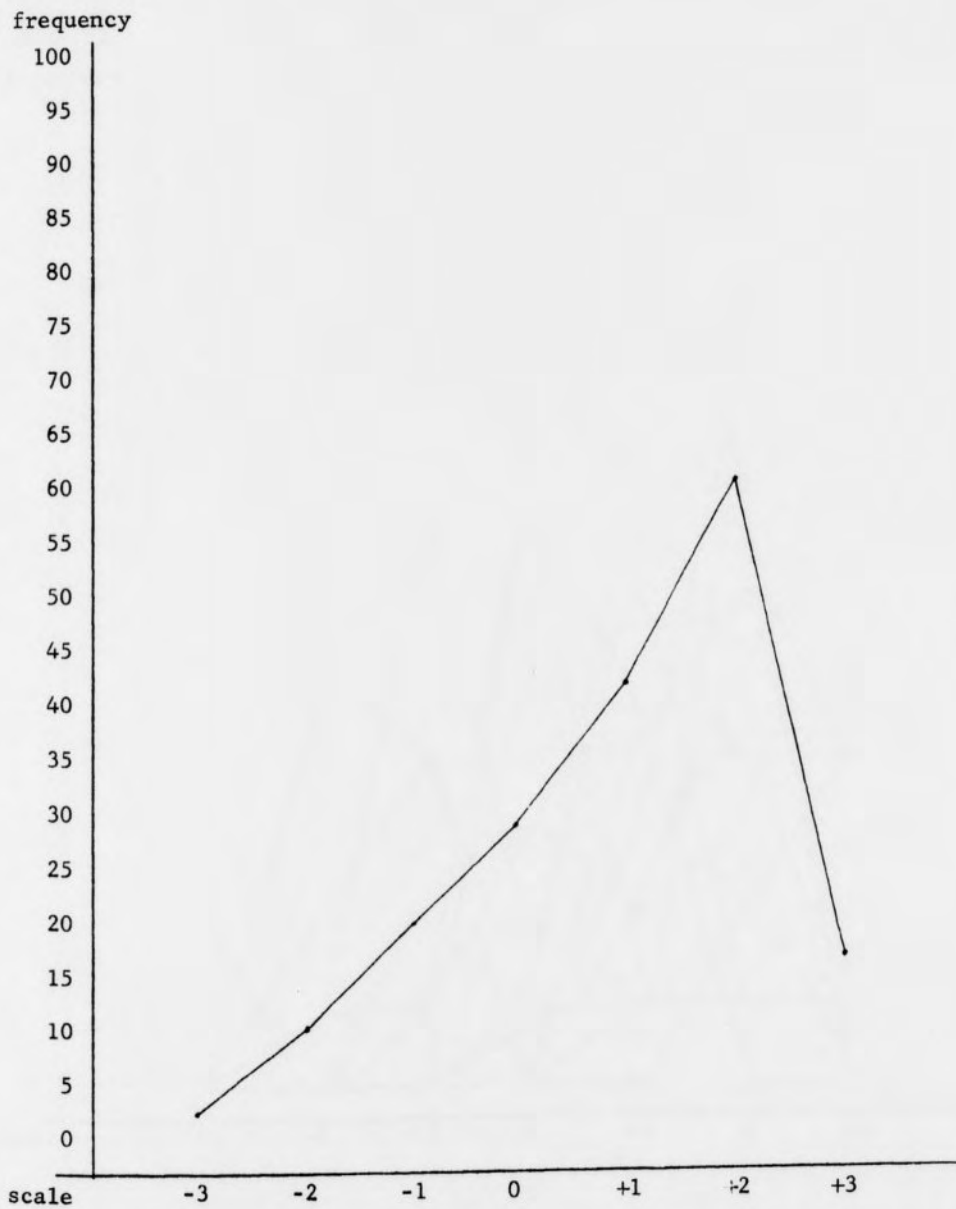


Figure 15. Frequency polygon for the group of laymen from Greece toward women in sport.

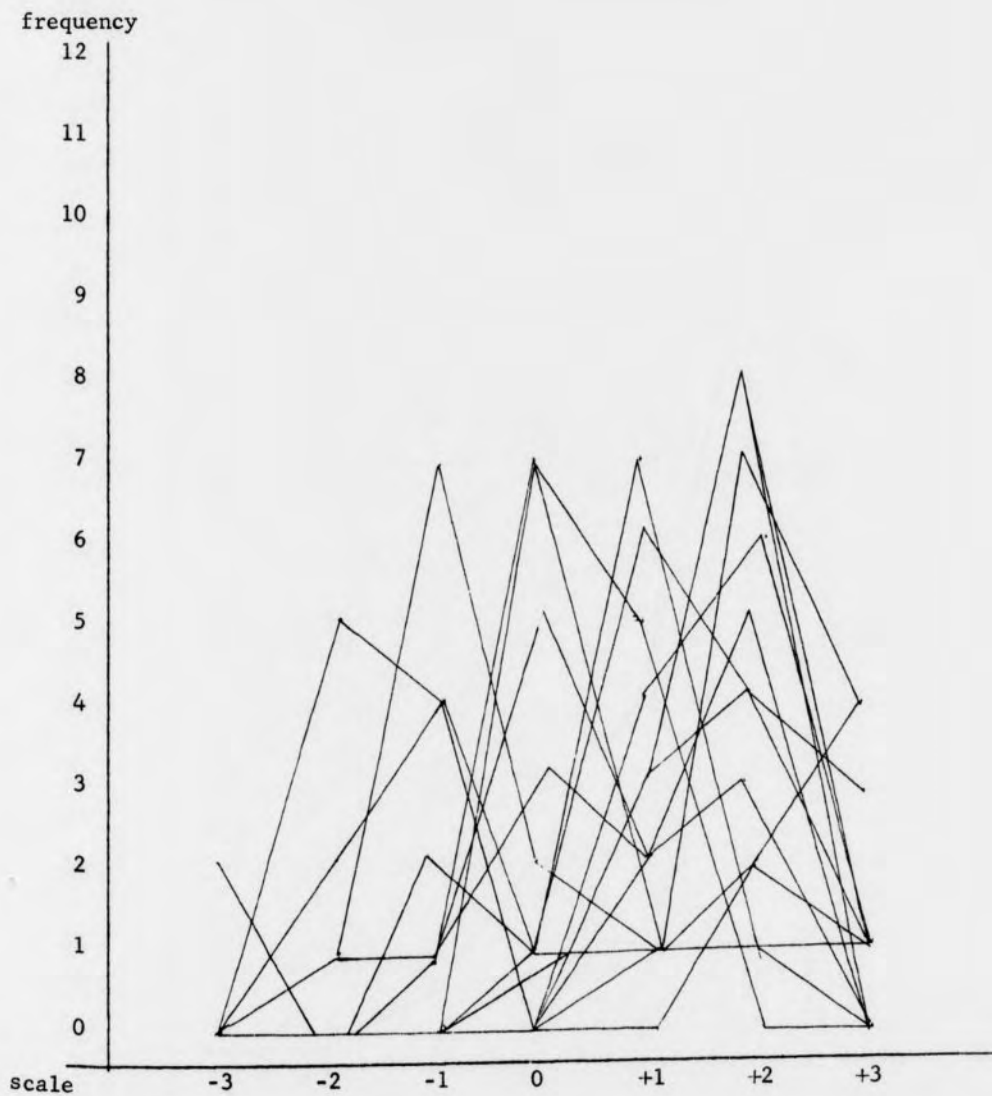


Figure 16. Frequency polygon for individual laymen from Greece toward women in sport.

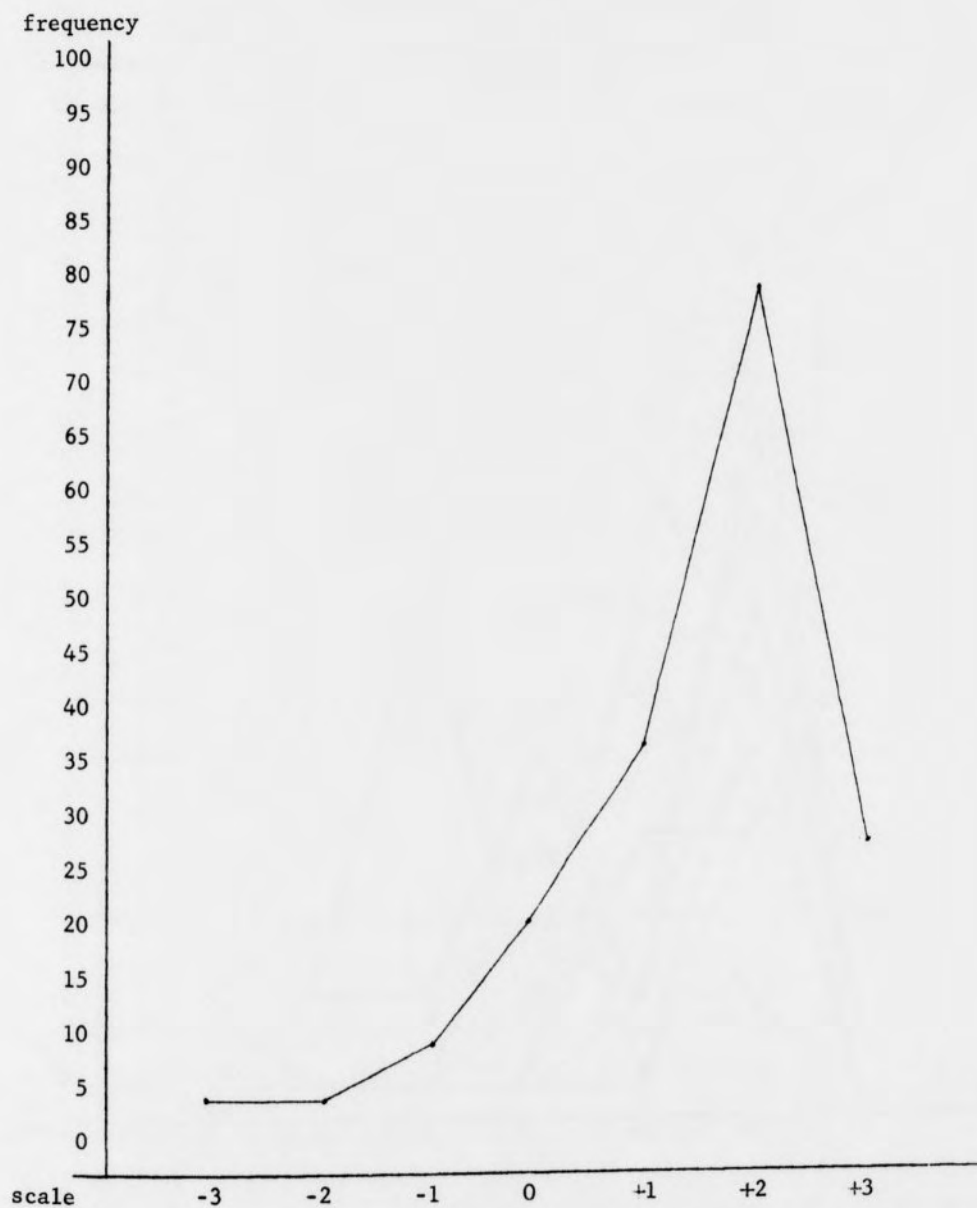


Figure 17. Frequency polygon for the group of laymen from Greece toward women in society.

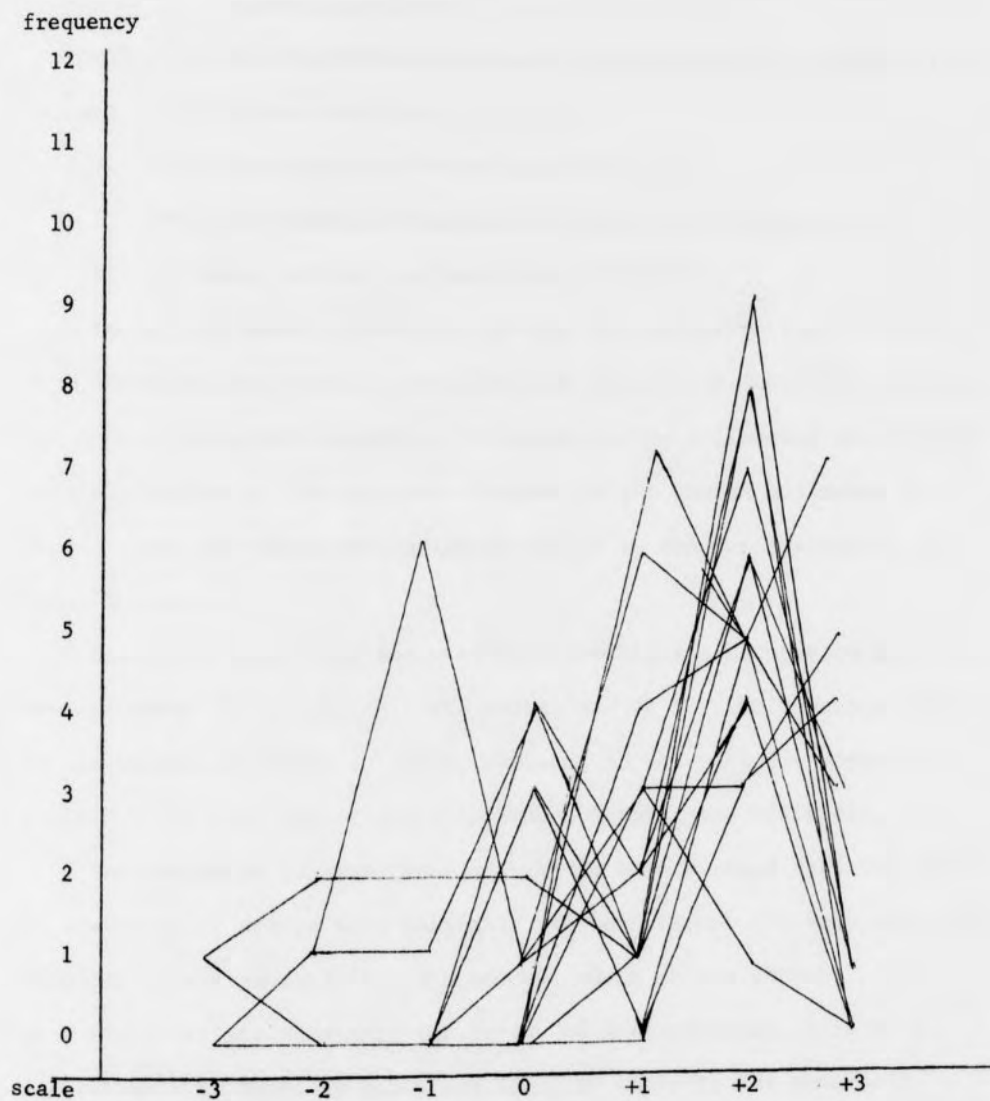


Figure 18. Frequency polygon for individual laymen from Greece toward women in society.

1. women in the Church?
2. women in sport?
3. women in society?

The following statistical measures were utilized to formulate the answers to the above questions:

1. Means for each scale were determined.
2. Frequency distributions were performed for each scale.
3. The mean, median, and mode were calculated.

Again, the means, generally, ranged from approximately .5 to 1.5. From observing the overall means for each scale (see Table VI), it was noted that, generally speaking, the means in the evaluative factor were slightly higher in the concepts of women in the Church and women in society; and the means were slightly higher in the potency factor for women in sport.

All three means were above +1 with the highest being +1.4 for the concept women in the Church. The median was +2 for the concepts women in the Church and women in sport, whereas, it was +1.5 for women in society. The mode was +2 for all three concepts (see Table II).

The frequency distributions and charts demonstrated that the trends of frequency of scores were basically the same except for zero occurring slightly more frequently for the concept women in the Church. There were minor variations within the frequency distributions, more so in the concepts of women in sport and women in society, but generally, a common trend in direction was evident. Again the attitude toward women was slightly positive (see Table III and Figures 19-24).

Table VI
Scale Means for Three Concepts
as viewed by Laymen from the U.S.

Scales	Concepts		
	WICH	WISP	WISO
Evaluative Factor			
Cold(-3) - Affectionate(+3)	1.46	.06	.93
Awkward(-3) - Graceful(+3)	1.26	1.46	1.93
Unattractive(-3) - Attractive(+3)	1.53	.6	1.66
Unemotional(-3) - Emotional(+3)	1.86	1.26	1.2
Potency Factor			
Rude(-3) - Polite(+3)	2.06	1.2	1.33
Uncertain(-3) - Definite(+3)	.93	1.66	1.26
Shallow(-3) - Deep(+3)	1.33	1.00	.6
Dumb(-3) - Intelligent(+3)	1.66	1.66	1.2
Activity Factor			
Passive(-3) - Active(+3)	2.13	1.8	1.46
Weak(-3) - Strong(+3)	1.66	1.73	1.20
Hesitant(-3) - Aggressive(+3)	1.26	1.86	1.13
Soft(-3) - Loud(+3)	-.33	.8	.46

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

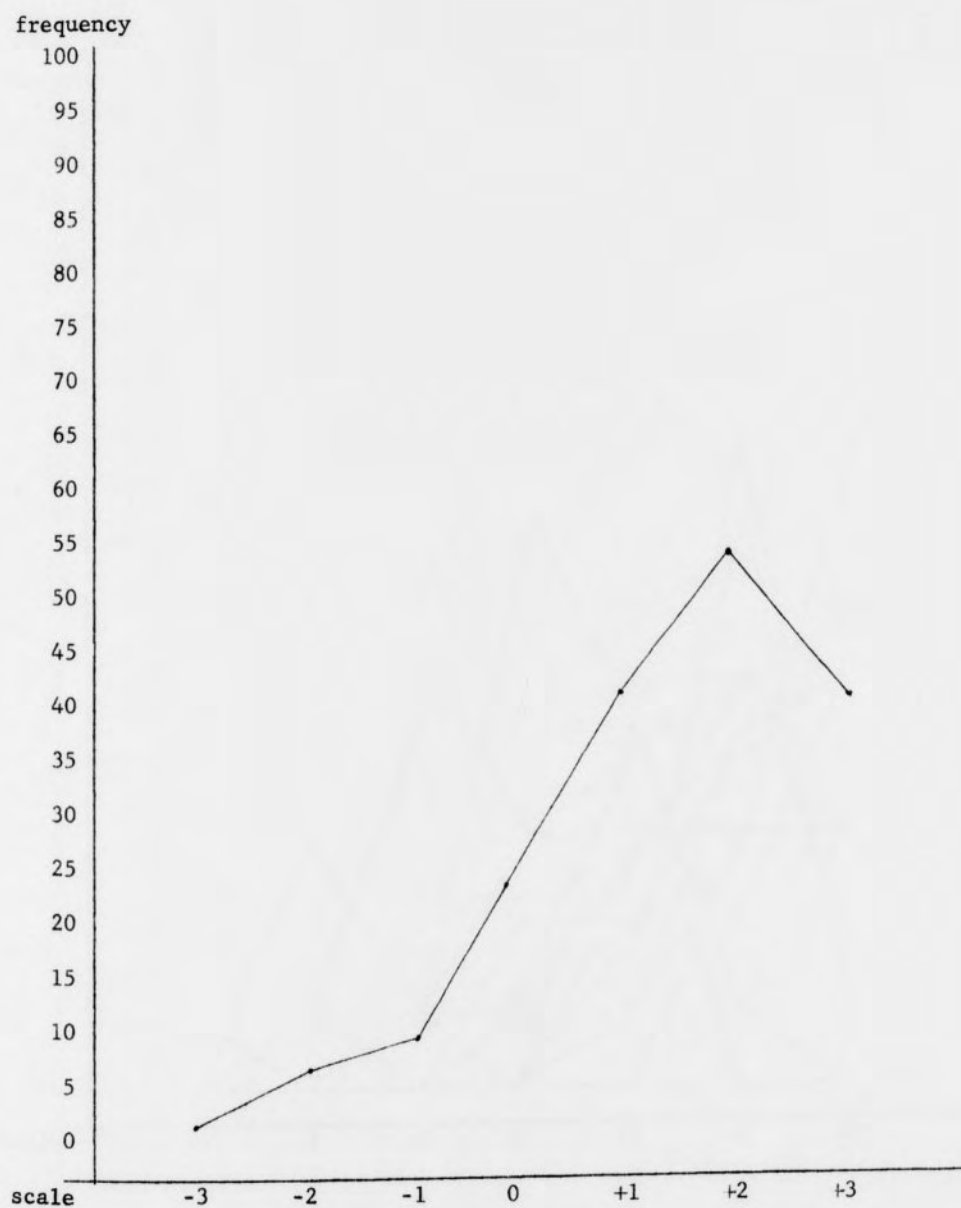


Figure 19. Frequency polygon for the group of laymen from the U.S. toward women in the Church.

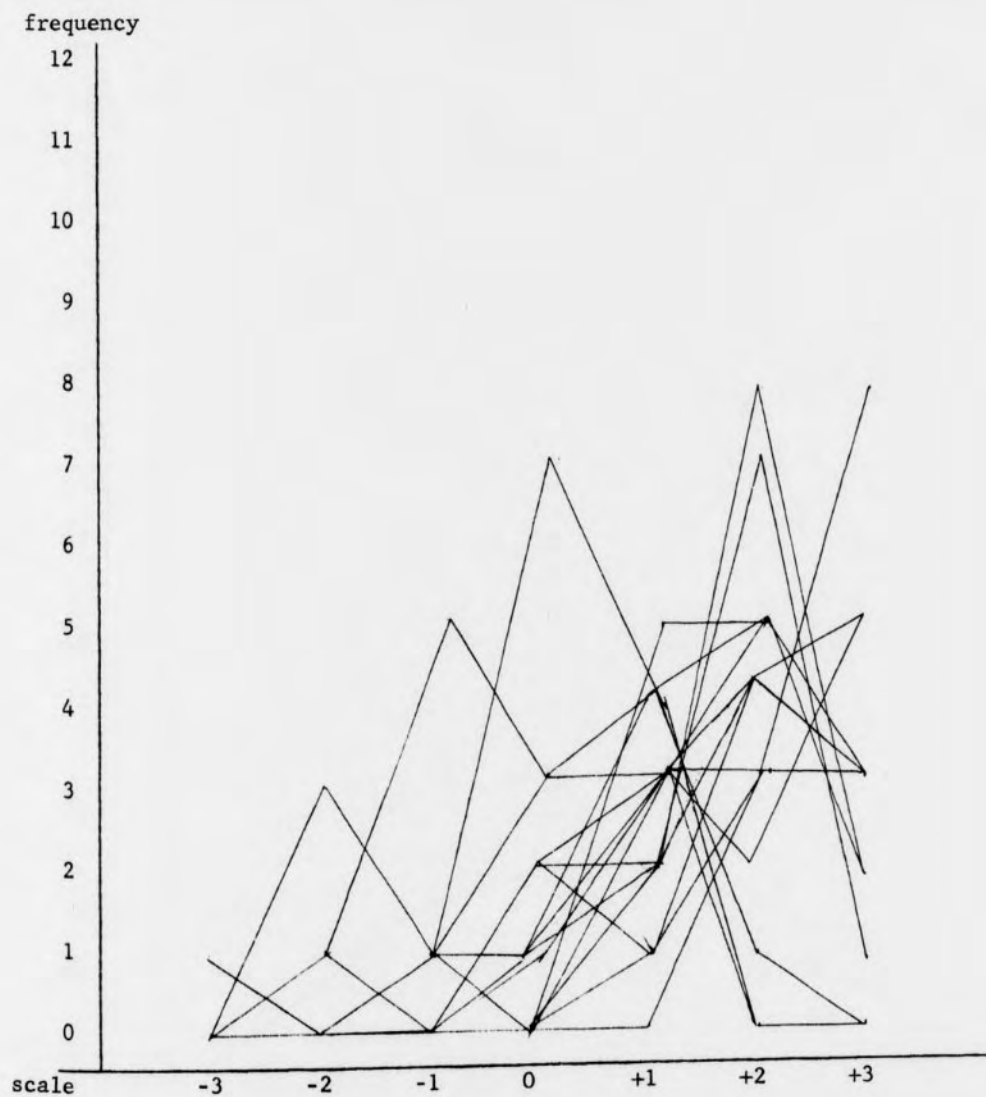


Figure 20. Frequency polygon for individual laymen from the U.S. toward women in the Church.

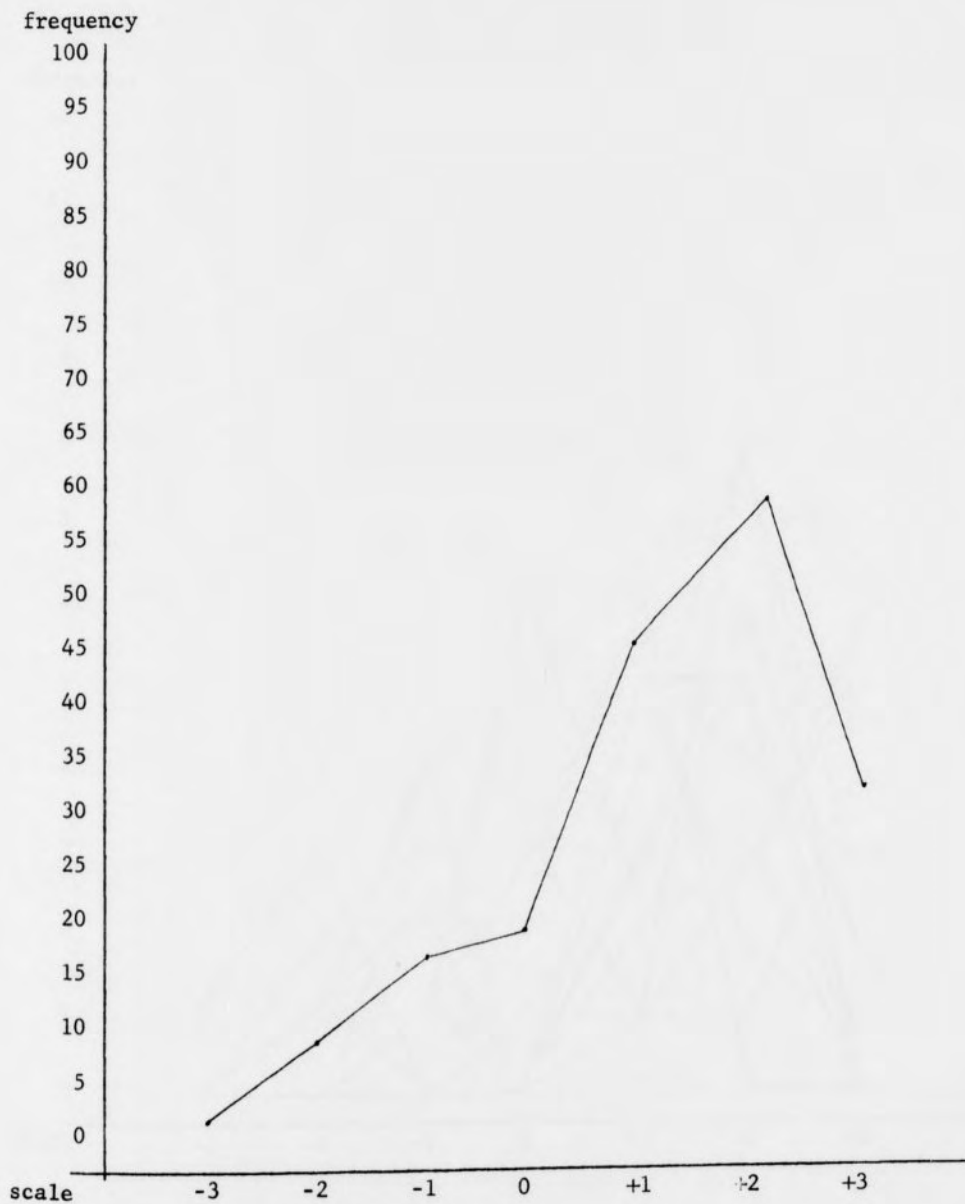


Figure 21. Frequency polygon for the group of laymen from the U.S. toward women in sport.

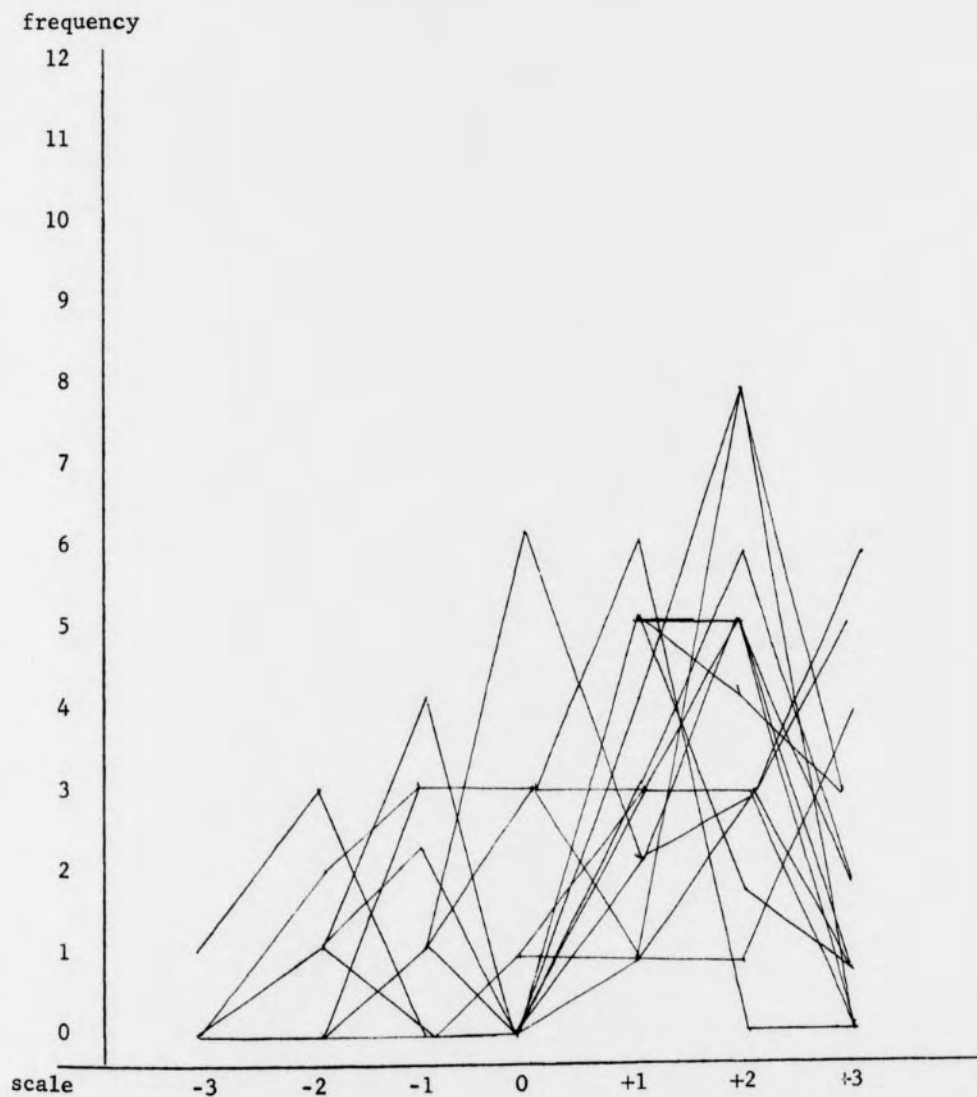


Figure 22. Frequency polygon for individual laymen from the U.S. toward women in sport.

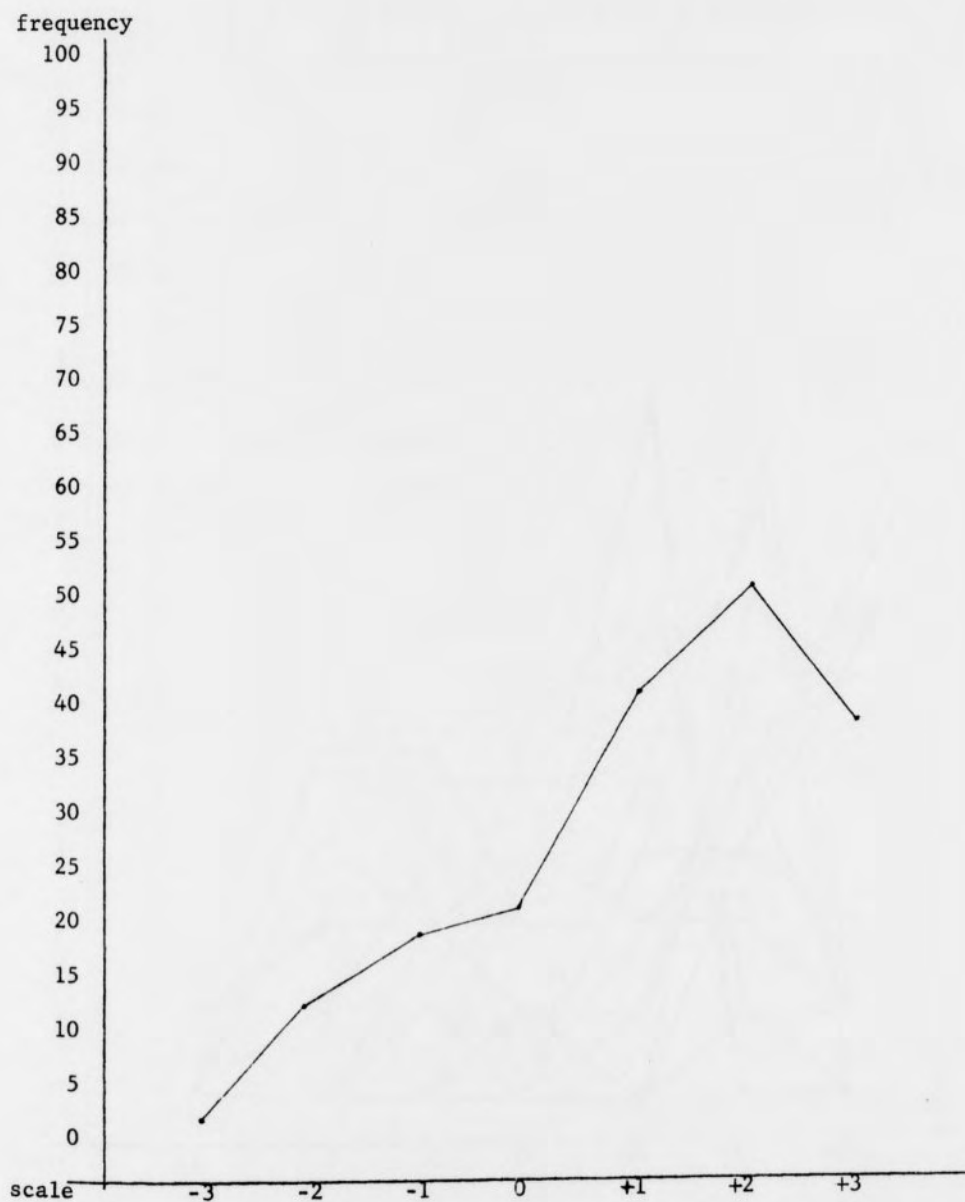


Figure 23. Frequency polygon for the group of laymen from the U.S. toward women in society.

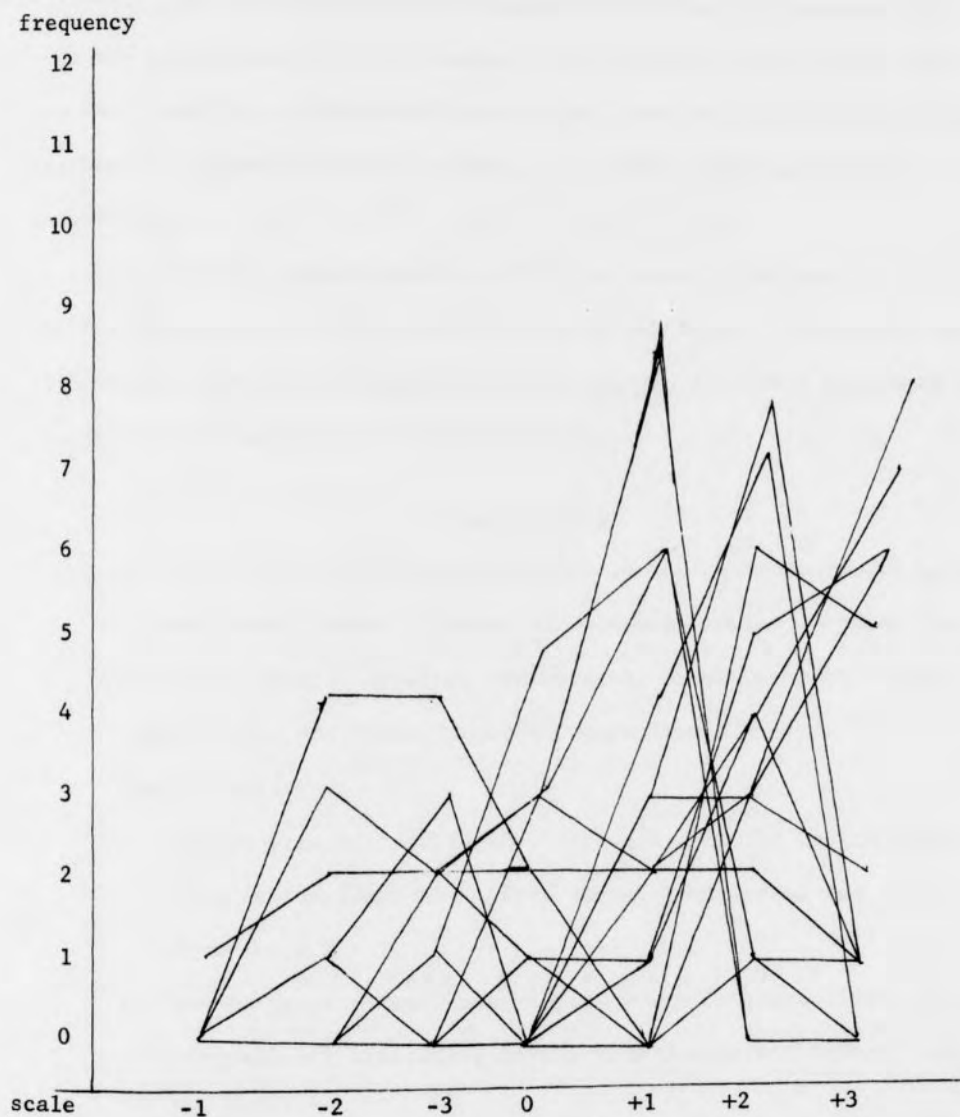


Figure 24. Frequency polygon for individual laymen from the U.S. toward women in society.

Summary for Questions I-IV

It was interesting that +2 was the most frequently occurring score for questions one through four but due to individual differences the mean was lower than +2 in all cases. So, therefore, even though there may have been only a few deviations in the frequency distributions the differences probably caused the mean to be lower; this in itself is interesting.

The attitude toward women in all three concepts was seen as fairly positive according to the semantic differential scale. There were slight differences, but the differences did not appear, from data presented in questions I through IV, to be significant.

Question Five

- V. Is there any significant difference in the attitude toward women in the Church, women in sport and women in society between the following groups: priests, seminarians, Greek Orthodox laymen from Greece, and Greek Orthodox laymen from U.S.A.?

Specifically:

- A. How do priests' attitudes toward women in the Church differ from seminarians' attitudes, laymen from Greece and laymen from the U.S.A.?
- B. How do priests' attitudes toward women in sport differ from seminarians' attitudes, laymen from Greece and laymen from the U.S.A.?
- C. How do priests' attitudes toward women in society differ from seminarians' attitudes, laymen from Greece and laymen from the U.S.A.?

- D. When looking at each individual scale, how does each concept compare among the four groups of men?
- E. Are there any significant differences among the four groups of men?
- F. Is there any significant difference between how each group felt about each concept?

The following statistical measures were utilized to formulate the answers to questions A, B, and C:

1. Three charts were made showing each group of men's means for each scale of the three concepts.
2. An overlapping profile scale of means for all four groups of men was made.
3. Overlapping frequency distribution charts were made showing all four groups' responses to each individual concept.
4. To answer question D, charts were made for each scale indicating the means for each concept as viewed by each group. A comparison of these means was then made utilizing graphs for each scale.
5. A two way analysis of variance was performed to determine the answers to questions E and F.

Results

- V. A. Women in the Church as viewed by all four groups:

By looking at Table VII of scale means for each group of men, it was seen that most of the scales that priests marked had means of between 1 and 1.9; there were four exceptions, however. The priests gave a score between .3 and .5 to scales 6, 7, 11, and 12. Therefore, means indicated that priests saw women in the Church as less definite, less deep, less

Table VII
Scale Means for Women in the Church

Scales	Groups of Men			
	P	S	LG	LUS
Evaluative Factor				
1. Cold(-3) - Affectionate(+3)	1.6	1.333	1.73	1.46
2. Awkward(-3) - Graceful(+3)	1.133	1.2	1.66	1.26
3. Unattractive(-3) - Attractive(+3)	1.133	1.066	2.00	1.53
4. Unemotional(-3) - Emotional(+3)	1.733	1.6	.86	1.86
Potency Factor				
5. Rude(-3) - Polite(+3)	1.533	1.266	2.46	2.06
6. Uncertain(-3) - Definite(+3)	.333	1.2	1.33	.93
7. Shallow(-3) - Deep(+3)	.533	1.266	1.06	1.33
8. Dumb(-3) - Intelligent(+3)	1.866	1.2	1.6	1.66
Activity Factor				
9. Passive(-3) - Active(+3)	1.933	1.733	1.6	2.13
10. Weak(-3) - Strong(+3)	1.133	1.4	1.2	1.66
11. Hesitant(-3) - Aggressive(+3)	.533	1.066	1.26	1.26
12. Soft(-3) - Loud(+3)	.533	.8	.333	-.33

Abbreviations-- P = Priests
 S = Seminarians
 LG = Laymen born in Greece
 LUS = Laymen born in United States

aggressive, and less loud as compared with the means of the other scales. As compared with the other groups on the overlapping profile chart, the priests saw women in the Church as less definite, less deep and less aggressive than the other groups of men (see Figure 25). Basically, the means were very close to the other groups, however. The overlapping frequency distribution showed that priests checked -1, 0, and +2 more frequently than the other groups and checked +1 and +3 less frequently than the other groups (see Figure 26).

The range of means for each scale for seminarians regarding the concept of women in the Church was from .8, scale 12, to 1.73, scale 9 (see Table VII). This showed that compared to the other scales, seminarians saw women in the Church as less loud and more active. The profile chart indicated that seminarians saw women in the Church as less affectionate, less polite, and less intelligent than did the other groups. The means, however, were very close (see Figure 25). The frequency distributions indicated that seminarians checked -2 less frequently than the other groups and +1 more frequently (see Figure 26).

The range of means for laymen from Greece was from .333, scale 12, to 2.46, scale 5 (see Table VII). This indicated that in comparison to the other scales, laymen from Greece saw women in the Church as less loud and more polite. The profile chart showed that laymen from Greece viewed women in the Church as more affectionate, more graceful, more attractive, more polite, and more definite than the other groups did (see Figure 25). They also saw women in the Church as less emotional and less active than the other groups. The frequency distributions indicated that laymen from Greece checked 0 less frequently than did the

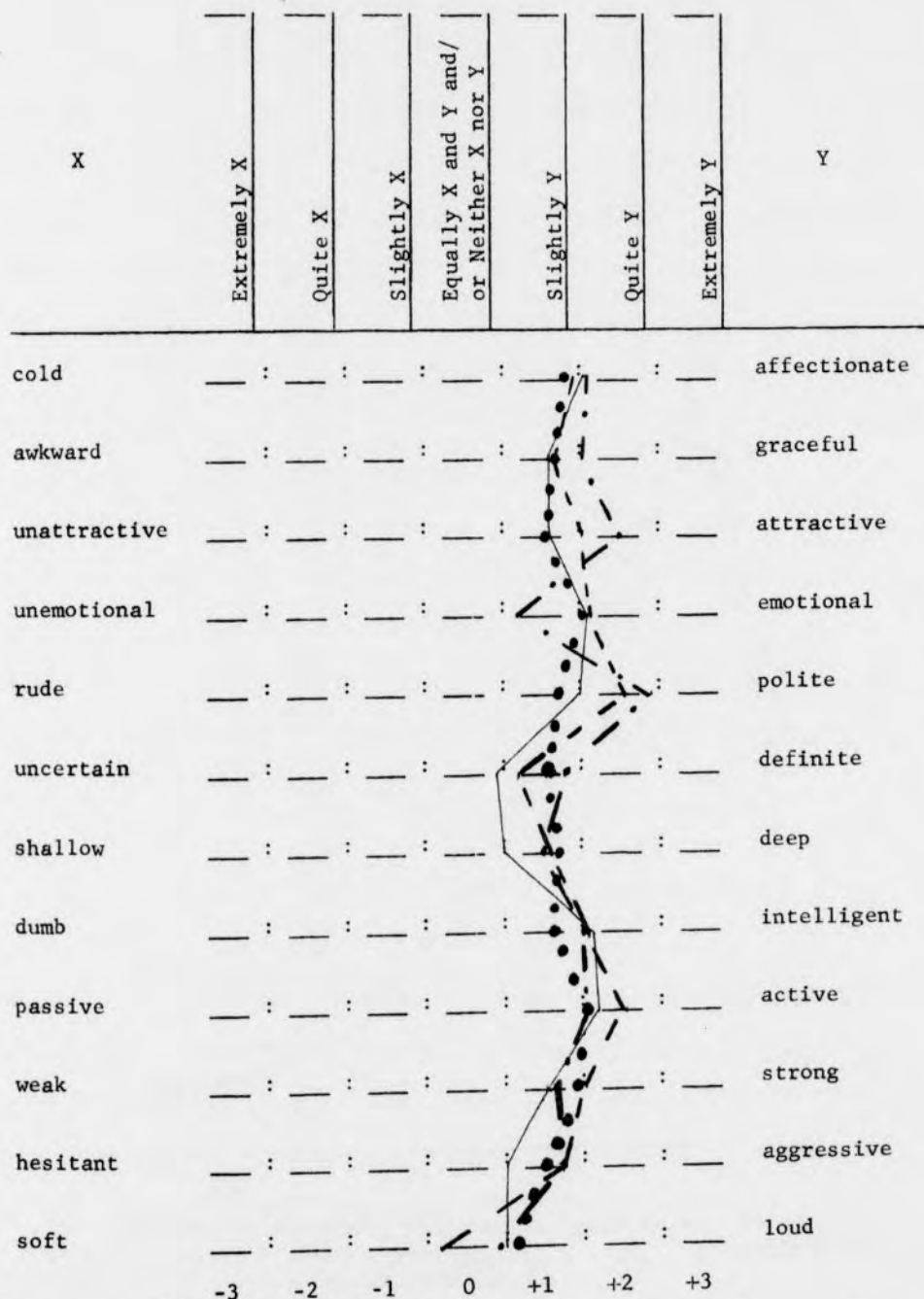


Figure 25. Profile chart of means for women in the Church (— = priests; = seminarians; — . — . — . = laymen from Greece; - - - - - = laymen from the U.S.).

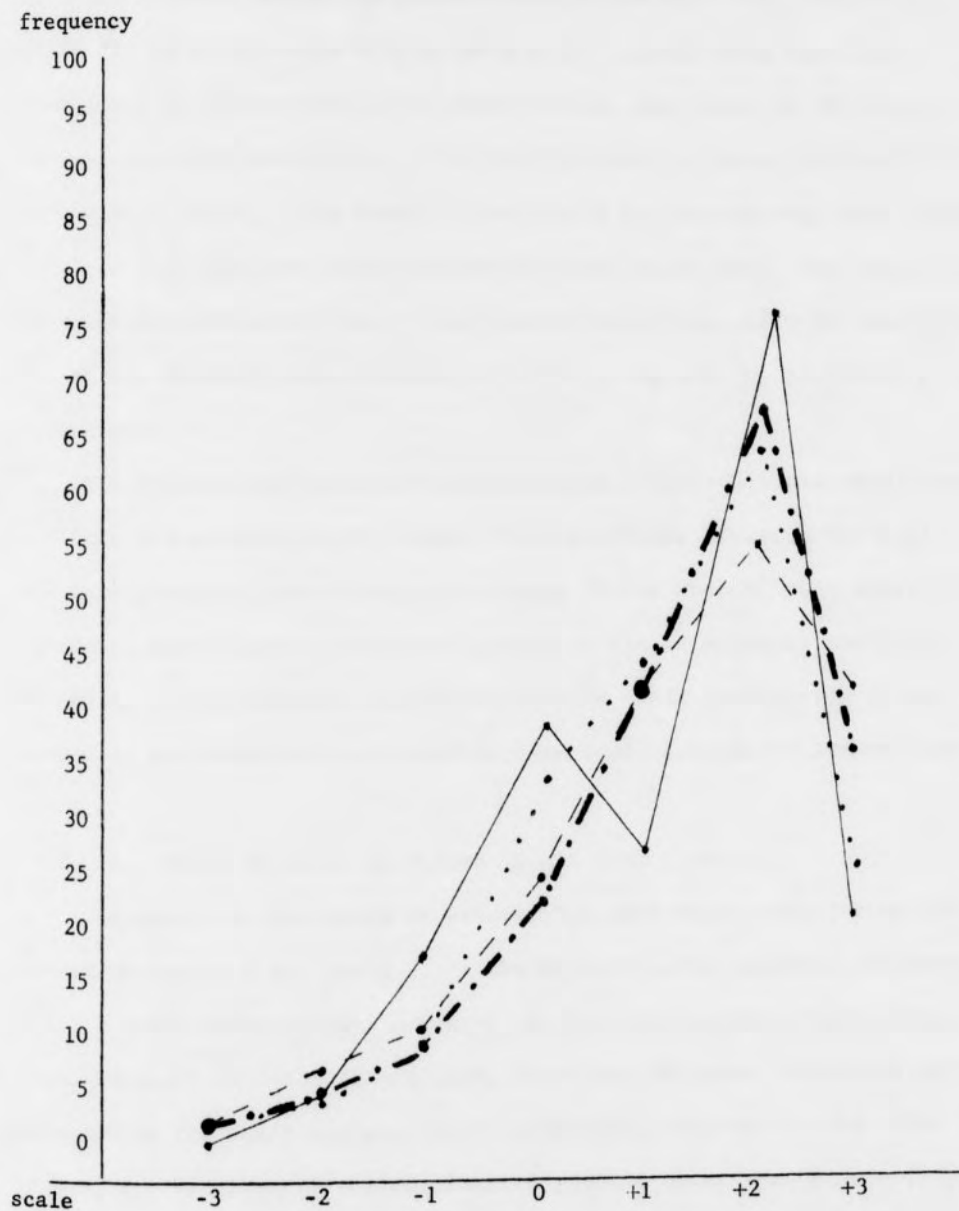


Figure 26. Overlapping frequency polygon for women in the Church (_____ = priests; = seminarians; — . — . — . = laymen from Greece; - - - - - = laymen from U.S.).

other groups (see Figure 26).

The range of means for laymen born in the U.S. went from -.33, scale 12, to 2.13, scale 9 (see Table VII). Laymen from the U.S. therefore, in comparison to the other scales, saw women in the Church as less loud and more active. The profile chart of means indicated that laymen from the U.S. saw women in the Church as more active, more strong, and less loud than the other groups did (see Figure 25). The frequency distribution indicated that +2 was checked less frequently by this group but +3 was checked more frequently by this group than by the other groups (see Figure 26).

The overlapping frequency distributions (Figure 26) indicated that all four groups were fairly close, but the priests deviated the most of all four groups of men. Basically, women in the Church, with minor differences, were viewed by all four groups of men as slightly positive according to the semantic differential scale. All four groups of men tended to see women in the Church as less loud, especially laymen from the U.S.

V. B. Women in sport as viewed by all four groups:

The means for the group of priests for each scale ranged from the lowest .6, scale 1 and scale 7, to the highest 1.933, scale 3 (see Table VIII). This indicated that compared to the other scales priests saw women in sport as less affectionate, less deep and more attractive as compared to the other scales, these stood out. Compared to the other groups, as indicated by the overlapping profile chart (see Figure 27), the priests saw women in sport as more graceful, more attractive, more emotional and more loud than other groups. The frequency distribution

Table VIII
Scale Means for Women in Sport

Scales	Groups of Men			
	P	S	LG	LUS
Evaluative Factor				
1. Cold(-3) - Affectionate(+3)	.6	.733	.533	.06
2. Awkward(-3) - Graceful(+3)	1.866	1.266	1.066	1.46
3. Unattractive(-3) - Attractive(+3)	1.933	1.000	1.466	.60
4. Unemotional(-3) - Emotional(+3)	1.533	1.000	.933	1.26
Potency Factor				
5. Rude(-3) - Polite(+3)	.733	.666	1.4	1.2
6. Uncertain(-3) - Definite(+3)	1.066	1.333	.933	1.66
7. Shallow(-3) - Deep(+3)	.666	.266	.266	1.00
8. Dumb(-3) - Intelligent(+3)	1.333	.6	1.266	1.66
Activity Factor				
9. Passive(-3) - Active(+3)	1.866	1.4	1.2	1.8
10. Weak(-3) - Strong(+3)	1.000	1.6	1.066	1.73
11. Hesitant(-3) - Aggressive(+3)	1.400	1.46	.733	1.86
12. Soft(-3) - Loud(+3)	1.066	.86	.4	.8

Abbreviations-- P = Priest

S = Seminarian

LG = Laymen from Greece

LUS = Laymen from United States

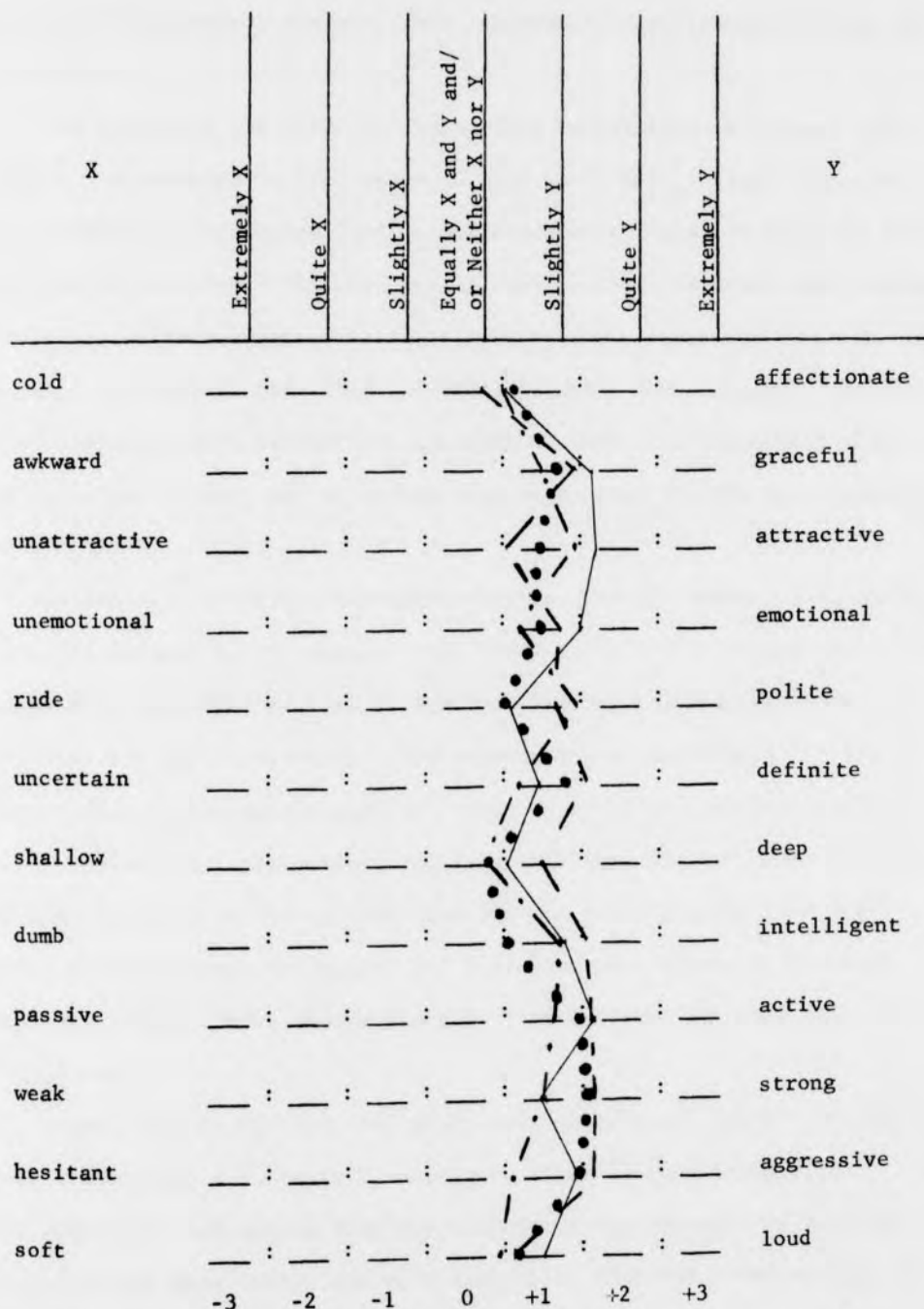


Figure 27. Overlapping profile chart of means for women in sport (_____ = priests; = seminarians; — — — — — = laymen from Greece; - - - - - = laymen from the U.S.).

(see Figure 28) indicated that priests answered -2 and -1 less frequently than the other groups, whereas, they answered +2 more frequently than the other groups.

The means for the group of seminarians ranged from the lowest .266, scale 7, to the highest 1.6, scale 10 (see Table VIII). This indicated that compared to the other scales, seminarians saw women in sport as less deep and more strong. The overlapping profile chart of means (see Figure 27) indicated that compared to other groups, seminarians saw women in sport as less intelligent than the other groups. The frequency distributions indicated that seminarians answered -3 and 0 more frequently than did the other groups, and +1 and +2 less often than did the other groups (see Figure 28).

Laymen born in Greece had means ranging from the lowest .266, scale 7, to the highest 1.466, scale 3 (see Table VIII). This showed that compared to the other scales, laymen from Greece, saw women in sport as less deep and more attractive. Overlapping means (see Figure 27) indicated that laymen from Greece saw women in sport as less emotional, less definite, less aggressive, and less loud than did the other groups, and they saw them as more polite than did the other groups. The frequency distributions (see Figure 28) indicated that laymen from Greece answered -2 and -1 more frequently and +3 less frequently than did the other groups.

Laymen born in the U.S. had means ranging from the lowest .06, scale 1, to the highest 1.8, scale 9, and 1.86, scale 11 (see Table VIII). This indicated that laymen from the U.S. saw women in sport as less affectionate and more active and more aggressive than the other scales.

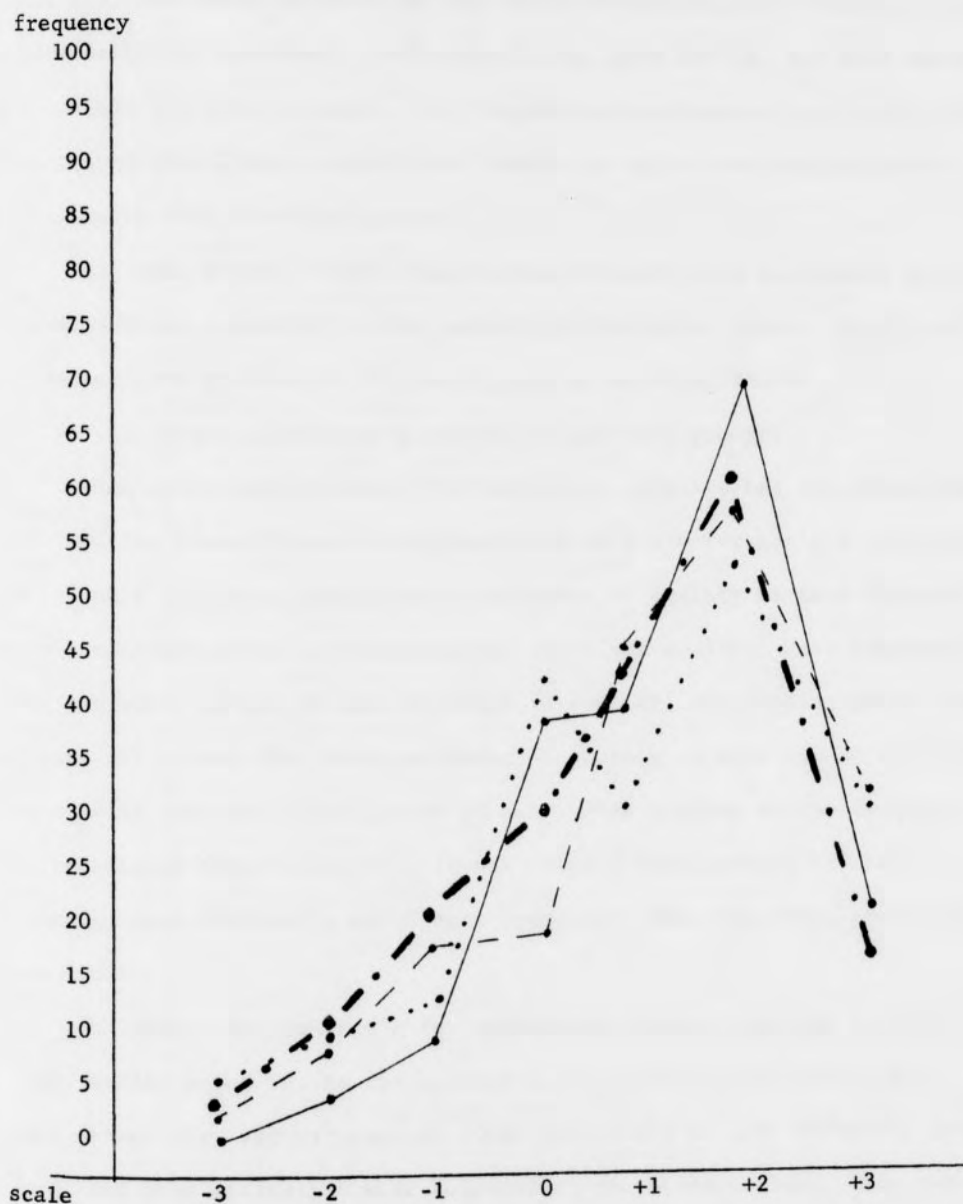


Figure 28. Overlapping frequency polygon for women in sport (_____ = priests; = seminarians; ____ . ____ . ____ . = laymen from Greece; - - - - - = laymen from U.S.).

Overlapping profile of means (see Figure 27) indicated that laymen from the U.S. saw women in sport as less affectionate and less attractive and more definite, more deep, more intelligent, more active, and more aggressive than the other groups. The frequency distributions (see Figure 28) indicated that 0 was checked less frequently and +1 was checked more frequently than the other groups.

All four groups of men viewed women in sport with a slightly positive attitude according to the semantic differential scale. Slight differences were evident but did not appear to be significant.

V. C. Women in society as viewed by all four groups:

When comparing the means for each scale, priests had the lowest mean of .533 for scale 11 and the highest mean of 1.866 for scale 3 (see Table IX). This indicated that priests saw women in society as less aggressive and more attractive, in comparison to the other scales. When compared to how the other groups of men saw women in society, overlapping means (see Figure 29) showed that they saw women in society as more strong and less aggressive than the other groups of men. When looking at the frequency distributions (see Figure 30), it was evident that priests checked -2 slightly less frequently and 0 more frequently than the other groups of men did.

The means for each scale for seminarians ranged from the lowest .733, scales 6 and 12, to the highest 1.733, scale 3 (see Table IX). This showed that seminarians saw women in society as less definite, less loud, and more attractive when compared to the other scales. When comparing the seminarians' means to the other groups of men's means (see Figure 29), it was evident that seminarians saw women in society as less

Table IX
Scale Means for Women in Society

Scales	Groups of Men			
	P	S	LG	LUS
Evaluative Factor				
1. Cold(-3) - Affectionate(+3)	1.4	1.46	1.266	.93
2. Awkward(-3) - Graceful(+3)	1.533	1.006	1.866	1.93
3. Unattractive(-3) - Attractive(+3)	1.866	1.733	1.933	1.66
4. Unemotional(-3) - Emotional(+3)	1.666	1.466	1.6	1.2
Potency Factor				
5. Rude(-3) - Polite(+3)	1.466	.8	1.46	1.33
6. Uncertain(-3) - Definite(+3)	.733	.733	1.46	1.26
7. Shallow(-3) - Deep(+3)	.733	1.000	.933	.6
8. Dumb(-3) - Intelligent(+3)	1.333	1.333	1.53	1.2
Activity Factor				
9. Passive(-3) - Active(+3)	1.6	1.333	1.73	1.46
10. Weak(-3) - Strong(+3)	1.533	.8	1.066	1.2
11. Hesitant(-3) - Aggressive(+3)	.533	1.066	1.133	1.13
12. Soft(-3) - Loud(+3)	.866	.733	.466	.46

Abbreviations-- P = Priests
 S = Seminararians
 LG = Laymen from Greece
 LUS = Laymen from United States

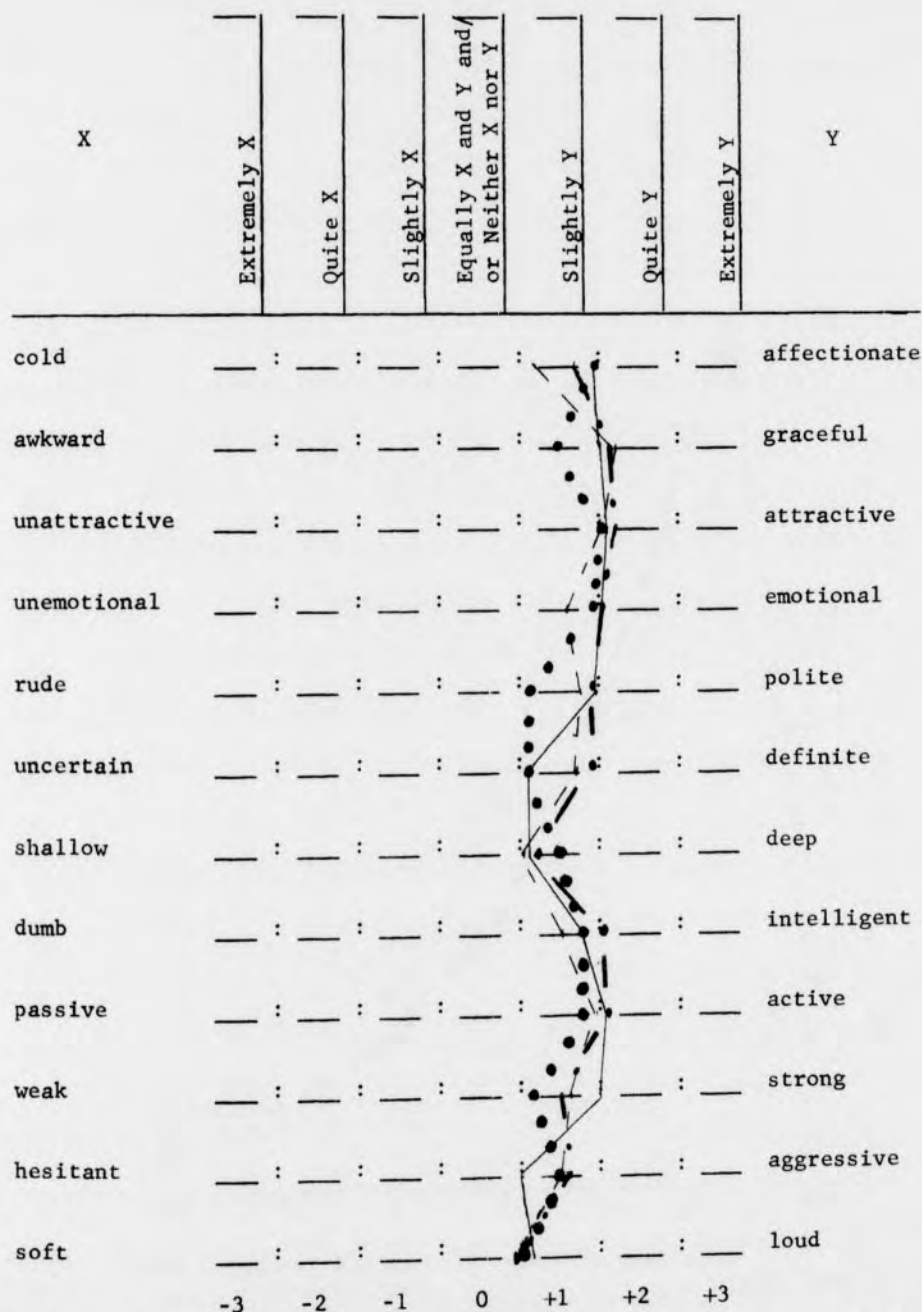


Figure 29. Profile chart of means for women in society (_____ = priests;
 = seminarians; _____ = laymen from Greece;
 - - - - - = laymen from the U.S.).

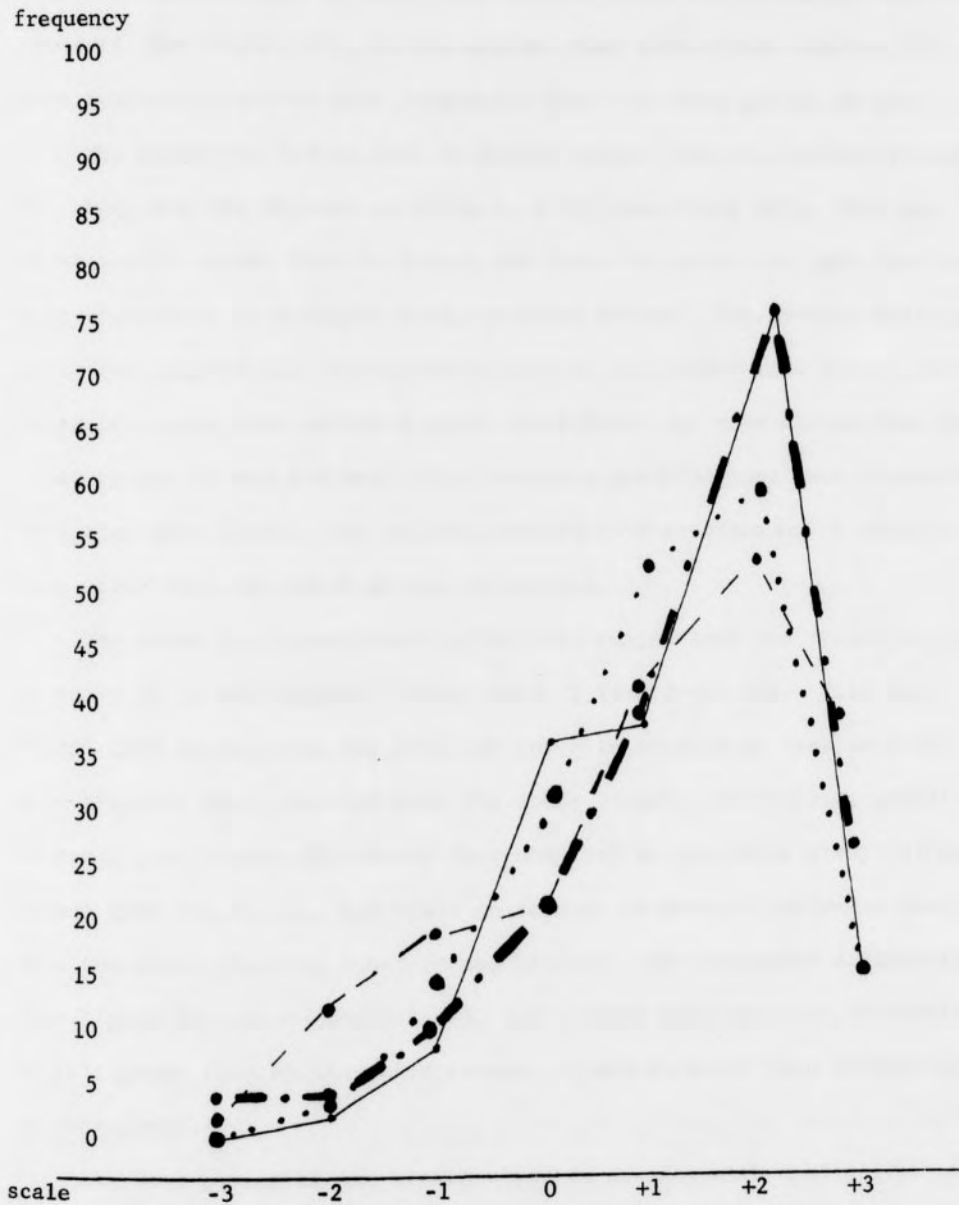


Figure 30. Group frequency polygon for women in society (_____ = priests; = seminarians; _____ = laymen from Greece; - - - - - = laymen from U.S.).

graceful, less polite and less strong as well as more deep and more loud than the other groups of men. When the frequency distributions were compared (see Figure 30), it was evident that seminarians checked +1 more frequently and +3 less frequently than the other groups of men.

The means for laymen born in Greece ranged from the lowest at scale 12, .466, and the highest as scale 3, 1.933 (see Table IX). This indicated that laymen born in Greece saw women in society as less loud and more attractive as compared with the other scales. The profile chart of means (see Figure 29) demonstrated that to the laymen from Greece, women in society were more definite, more intelligent and more active than the other groups of men saw her. The frequency distributions (see Figure 30) indicated that laymen from Greece answered -3 more often and +1 slightly less often than the other groups of men did.

The means for laymen born in the U.S. ranged from the lowest of .46 at scale 12 to the highest 1.93 at scale 2 (see Table IX). This indicated that laymen from the U.S. saw women in society as less loud and more graceful when compared with the other scales. Overlapping profile of means (see Figure 29) showed that compared to the other groups of men, laymen from the U.S.A., saw women in society as less affectionate and less emotional than the other groups saw her. The frequency distributions (see Figure 30) showed that -2, -1, and +3 were answered more frequently by this group than by the other groups; +2 was answered less frequently by this group.

All four groups of men viewed women in society with a slightly positive attitude according to the semantic differential scale. Slight differences were evident but did not appear to be significant.

V. D. When comparing how all three concepts were viewed by all four groups the following were found:

For scale 1, priests, laymen from Greece and laymen from the U.S. saw women in sport as least affectionate and women in the Church as most affectionate. Seminarians, however, saw women in sport as least affectionate and women in society as most affectionate (see Table X(1) and Figure 31(1)).

For scale 2, priests saw women in the Church as least graceful and women in sport as most graceful. Seminarians saw women in society as least graceful and women in sport as most graceful. Laymen from Greece saw women in sport as least graceful and women in society as most graceful. Laymen from the U.S. saw women in the Church as least graceful and women in society as most graceful (see Table X(1) and Figure 31(1)).

For scale 3, priests saw women in the Church as least attractive and women in sport as slightly more attractive than women in society. Seminarians saw women in sport as slightly less attractive than women in the Church but women in society as most attractive. Laymen from Greece saw women in sport as least attractive and women in the Church as most attractive, but only slightly more attractive than women in society. Laymen from the U.S. saw women in sport as least attractive and women in the Church as most attractive but slightly more attractive than women in society. Laymen from the U.S. saw women in sport as less attractive than other groups of men saw women, and laymen from Greece saw women in the Church as more attractive than other groups of men saw women. Priests saw women in sport as more attractive than did the other groups, and laymen from the U.S. saw women in sport as less attractive than the

Table X(1)

Individual Scale for Each Concept
as Viewed by all four Groups of Men

Abbreviations-- P = Priests
S = Seminarians
LG = Laymen from Greece
LUS = Laymen from United States
WICH = Women in the Church
WISP = Women in Sport
WISO = Women in Society

I. Cold(-3) - Affectionate(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.6	.6	1.4
S	1.333	.733	1.46
LG	1.73	.533	1.266
LUS	1.46	.06	.93

II. Awkward(-3) - Graceful(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.133	1.866	1.533
S	1.2	1.266	1.066
LG	1.66	1.066	1.866
LUS	1.26	1.46	1.93

III. Unattractive(-3) - Attractive(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.133	1.933	1.866
S	1.066	1.000	1.733
LG	2.00	1.466	1.933
LUS	1.53	.6	1.66

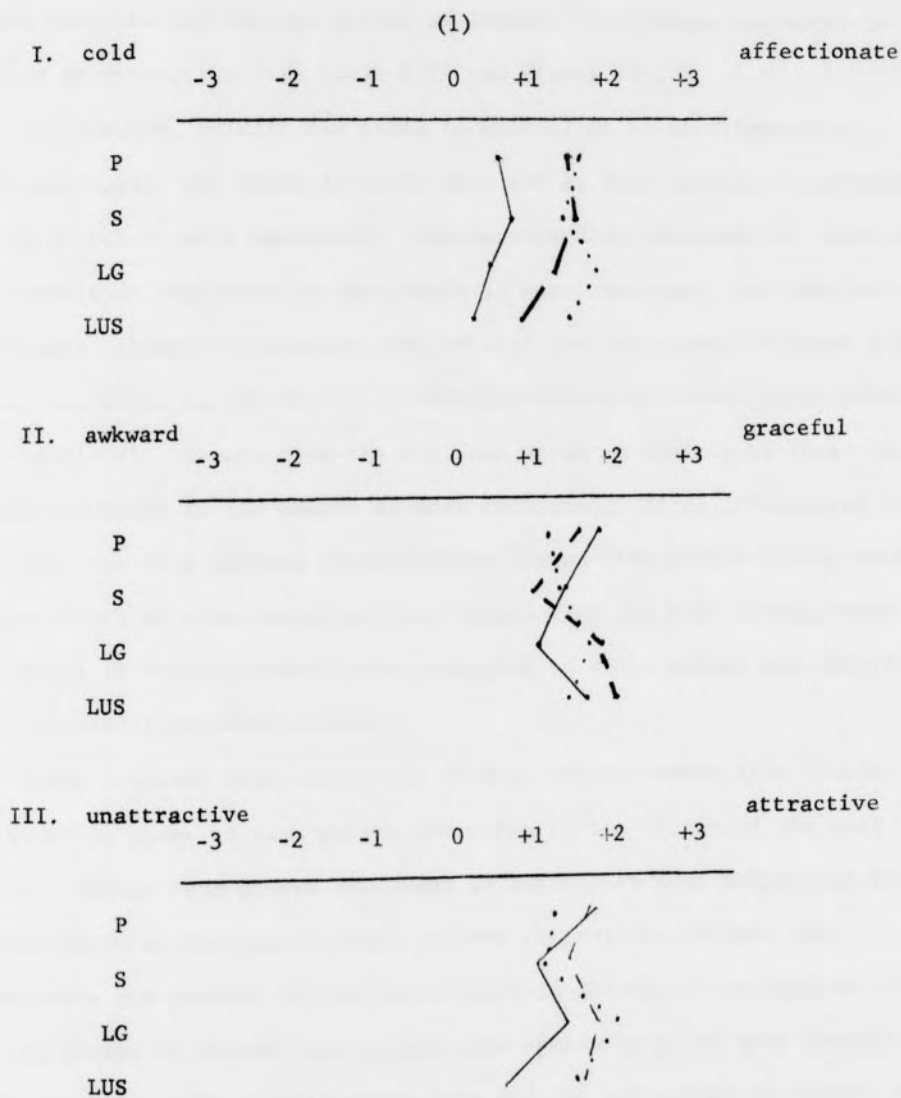


Figure 31(1). Profile chart of scale means for each concept (..... = women in the Church; _____ = women in sport; - - - - - = women in society; P = priests; S = seminarians; LG = laymen born in Greece; LUS = laymen born in the U.S.).

other groups. Seminarians and priests saw women in the Church as less attractive than did the two groups of laymen. All groups saw women in society as attractive (see Table X(1) and Figure 31(1)).

For scale 4, priests saw women in general as being slightly to quite emotional, but women in sport they saw as less emotional and women in the Church as more emotional. Seminarians also saw women in sport as less emotional and women in the Church as more emotional, but more of a difference between the concepts was evident for this group. Laymen from Greece saw women in the Church as least emotional and women in society as most emotional. Laymen from the U.S. saw women in society as least emotional and women in the Church as most emotional. It is interesting to note that the most extreme scores showed laymen from Greece rating women in the Church as least emotional and laymen from the U.S. rating women in the Church as most emotional, when compared to other groups and concepts (see Table X(2) and Figure 31(2)).

Scale 5 showed that all groups of men, except laymen from Greece, saw women in sport as less polite and women in the Church as the most polite. Laymen from Greece saw women in society as less polite and women in the Church as the most polite. It was interesting to note that seminarians and priests did not rate women in the Church as high as did the two groups of laymen, but priests and seminarians did rate women in sport lower in terms of politeness than did the two groups of laymen (see Table X(2) and Figure 31(2)).

Scale 6 indicated that both priests and laymen from the U.S. saw women in the Church as least definite and women in sport as most definite. Seminarians saw women in society as least definite and women in sport as

Table X(2)

IV. Unemotional(-3) - Emotional(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.733	1.533	1.666
S	1.6	1.000	1.466
LG	.86	.933	1.6
LUS	1.86	1.26	1.2

V. Rude(-3) - Polite(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.533	.733	1.466
S	1.266	.666	.8
LG	2.46	1.4	1.46
LUS	2.06	1.2	1.33

VI. Uncertain(-3) - Definite(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	.333	1.066	.733
S	1.2	1.333	.733
LG	1.33	.933	1.46
LUS	.93	1.66	1.26

VII. Shallow(-3) - Deep(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	.533	.666	.733
S	1.266	.266	1.000
LG	1.06	.266	.933
LUS	1.33	1.000	.6

most definite. Laymen from Greece, however, saw women in sport as least definite and women in society as most definite. Therefore, all groups, except laymen from Greece, saw women in sport as most definite. Compared to all groups and concepts, the least definite women were women in the Church as rated by priests, and the most definite were women in sport as rated by laymen from the U.S. (see Table X(2) and Figure 31(2)).

For scale 7, all groups, except for priests, saw women in the Church as the most deep, and two groups, seminarians and laymen from Greece, saw women in sport as the least deep and women in the Church as the most deep. Priests saw women in the Church as the least deep and women in society as the most deep. Laymen from the U.S. saw women in society as least deep and women in the Church as most deep. In general, women in sport were rated less deep and women in the Church as most deep (see Table X(2) and Figure 31(2)).

For scale 8, the extreme ratings were that women in sport were least intelligent as indicated by seminarians, and women in the Church were the most intelligent as rated by priests. Priests felt that women in the Church were most intelligent and women in society and sport were equally, less intelligent. Seminarians saw women in sport as least intelligent and women in society as most intelligent. Laymen from Greece saw women in sport as least intelligent but women in society and women in the Church as equally, most intelligent. Laymen from the U.S. saw women in society as least intelligent and women in sport and women in the Church as equally, most intelligent (see Table X(3) and Figure 31(3)).

Scale 9, indicated that all groups, except for laymen from Greece, saw women in the Church as most active. Priests, laymen from the U.S.,

Table X(3)

VIII. Dumb(-3) - Intelligent(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.866	1.333	1.333
S	1.2	.6	1.333
LG	1.6	1.266	1.53
LUS	1.66	1.66	1.2

IX. Passive(-3) - Active(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.933	1.866	1.6
S	1.733	1.4	1.333
LG	1.6	1.2	1.73
LUS	2.13	1.8	1.46

X. Weak(-3) - Strong(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	1.133	1.000	1.533
S	1.4	1.6	.8
LG	1.2	1.066	1.066
LUS	1.66	1.73	1.2

XI. Hesitant(-3) - Aggressive(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	.533	1.400	.533
S	1.066	1.46	1.066
LG	1.26	.733	1.133
LUS	1.26	1.86	1.13

VIII. dumb (3) intelligent

-3 -2 -1 0 +1 +2 +3

P

S

LG

LUS



IX. passive active

-3 -2 -1 0 +1 +2 +3

P

S

LG

LUS



X. weak strong

-3 -2 -1 0 +1 +2 +3

P

S

LG

LUS



XI. hesitant aggressive

-3 -2 -1 0 +1 +2 +3

P

S

LG

LUS



Figure 31(3). Profile chart of scale means for each concept

and seminarians all saw women in society as least active and women in the Church as most active. Laymen from Greece saw women in sport as least active and women in society as most active. The two extreme scores were women in sport as least active, as viewed by laymen from Greece, and women in the Church as most active as viewed by laymen from the U.S. (see Table X(3) and Figure 31(3)).

Scale 10, all groups except for priests saw women in society as least strong. Priests saw women in society as the most strong and women in sport as the least strong. Seminarians and laymen from the U.S. saw women in society as least strong and women in sport as the most strong. Laymen from Greece saw women in society as slightly less strong than women in sport and women in the Church as the strongest (see Table X(3) and Figure 31(3)).

Scale 11, showed that all groups except for laymen from Greece saw women in sport as the most aggressive. Priests and seminarians saw women in society and the Church as equally less aggressive and women in sport as most aggressive. Laymen from the U.S. saw women in society as least aggressive and women in sport as most aggressive. Laymen from Greece saw women in sport as least aggressive and women in the Church as the most aggressive. The most extreme scale was women in sport were most aggressive as seen by laymen from U.S. (see Table X(3) and Figure 31(3)).

For scale 12, all groups saw women in the Church as less loud and women in sport as the most loud. The two extreme scores were that women in the Church were least loud as exemplified by laymen from the U.S. and that women in sport were loudest as exemplified by the priests (see Table X(4) and Figure 31(4)).

Table X(4)

XII. Soft(-3) - Loud(+3)

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
P	.533	1.066	.866
S	.8	.86	.733
LG	.333	.4	.466
LUS	-.33	.8	.46

Even though each group had a slightly positive attitude toward women in the Church, women in sport, and women in society, each group did differ somewhat scale by scale as indicated by Table X(1-4) and Figure 31(1-4). Even though the differences may have been slight they did indicate variations among the groups of men toward each scale, which was interesting.

V. E. Is there any significant difference among the four groups of men?

A two way analysis of variance was performed to determine the answer to this question. The hypothesis was that $\mu_1 = \mu_2 = \mu_3 = \mu_4$, and because the F value was less than the tabled value, there was insufficient evidence to reject the null hypothesis. The answer to this question then was that empirical evidence indicated that there was no significant difference between the four groups of men: priests, seminarians, laymen from Greece, and laymen from the U.S. (see Appendix D).

V. F. Is there any significant difference between how each group felt about each concept?

A two way analysis of variance was performed to determine the answer to this question. The hypothesis again was that $\mu_1 = \mu_2 = \mu_3 = \mu_4$, and

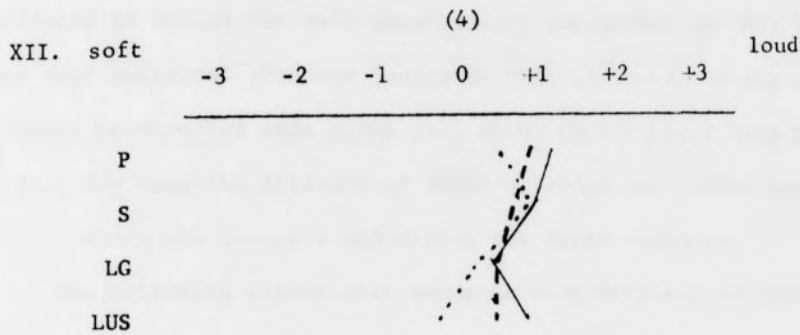


Figure 31(4). Profile chart of scale means for each concept

because the F value was less than the tabled value, there was insufficient evidence to reject the null hypothesis. The answer to this question then was that empirical evidence indicated that there was no significant difference between how each group felt about each concept (see Appendix D).

VI. How does the attitude of Greek Orthodox men toward women differ among the concepts and within the three concepts?

The following statistical measures were utilized to formulate the answer to this question:

1. Individual means for each group were found within each concept (Table XI(1-4)).
2. A chart of means by scales for each concept was developed as well as an overlapping profile of means (Table XII and Figure 32).
3. Overlapping frequency distributions for the three concepts was made (Figure 33).
4. A two way analysis of variance was utilized to determine variance among concepts (see Appendix D).
5. A D-matrix and D-model were performed to indicate the distance of each concept from the origin and the other concepts (Table XIII and Figure 34).

From the individual means for each group within each concept (see Table XI(1-4)), it was evident that the differences were slight, but priests had a slightly positive attitude toward women with most positive attitudes toward women in society, followed by women in sport, having a less positive attitude toward women in the Church. Seminarians viewed women in the Church most positively, women in society were less positively

Table XI(1)

Individual Concept Means for Each Group of Men

Priests			
<u>Subjects</u>	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
1	1.75	1.083	1.666
2	1.25	.833	2.083
3	1.33	1.5	.75
4	1.00	1.33	1.416
5	-.416	1.416	-.166
6	1.83	2.00	1.583
7	1.16	1.166	.916
8	2.25	.916	1.58
9	.083	1.333	.916
10	1.50	.083	1.333
11	1.916	1.333	2.166
12	1.25	1.416	1.75
13	.33	1.416	0
14	1.50	1.083	2.0
15	.75	1.916	1.083
Concept Means	1.165	1.254	1.271

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

Table XI(2)

Individual Concept Means for Each Group of Men

Seminarians			
<u>Subjects</u>	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
1	.833	2.00	1.75
2	1.416	.916	1.00
3	1.583	1.75	1.58
4	.083	.50	.66
5	2.166	2.00	1.83
6	1.583	-.75	.916
7	1.25	-.25	2.16
8	2.5	3.0	1.333
9	.916	-.25	.5
10	.916	1.666	1.416
11	.583	.833	-.166
12	1.58	.75	1.333
13	1.5	1.58	1.5
14	1.25	.916	.916
15	.75	.58	.166
Concept Means	1.260	1.016	1.126

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

Table XI(3)

Individual Concept Means for Each Group of Men

Laymen born in Greece			
<u>Subjects</u>	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
1	1.33	-.916	1.33
2	1.66	1.83	1.75
3	1.33	.58	1.33
4	1.66	.83	1.75
5	.33	.416	-.25
6	2.16	1.83	1.916
7	2.25	2.25	2.58
8	.916	.666	0
9	1.00	.416	1.916
10	1.25	-.5	1.33
11	1.5	1.416	1.416
12	1.83	1.16	1.583
13	2.25	1.58	1.916
14	1.33	1.58	1.416
15	.583	.916	.583
Concept Means	1.425	.937	1.371

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

Table XI(4)

Individual Concept Means for Each Group of Men

Laymen born in the U.S.A.			
<u>Subjects</u>	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
1	1.66	.25	0
2	2.0	1.66	2.0
3	2.33	2.5	2.5
4	1.16	.5	.833
5	1.66	.25	2.5
6	2.0	1.916	.333
7	1.58	1.166	-.583
8	1.083	.583	.916
9	.25	1.00	.416
10	1.75	1.66	1.83
11	-.083	1.83	.5
12	-.333	2.0	.75
13	1.66	0	1.416
14	2.58	2.16	2.416
15	1.75	1.416	1.775
Concept Means	1.40	1.259	1.199

Abbreviations--WICH = "Women in the Church"

WISP = "Women in Sport"

WISO = "Women in Society"

viewed, and women in sport were the least positively viewed. Laymen from Greece had the most positive attitude toward women in the Church, women in society being second, and women in sport being third. Laymen from the U.S. viewed women in the Church most positively; women in sport were second; and women in society were third (see Table XI(1-4)).

The means for each concept showed that all three concepts were slightly positive and women in the Church was the most positive concept; women in society came in second; and women in sport came in third. The scores were very close (see Table XII). The overlapping profile of means for each scale demonstrated how close the scores were. It was evident, however, that women in the Church were seen as most affectionate, most emotional, most polite, most intelligent, most active, and most strong; they were also seen as least graceful, least definite and least loud. Women in sport were seen as least affectionate, least attractive, least emotional, least polite, and least deep. Women in society were seen as most attractive, least strong and least aggressive (see Figure 32).

The frequency distributions again were very close, and went in the same direction. It was evident that more +2's were given to women in society, and more +3's were given to women in the Church. More -2's, -1's, 0's were given to women in sport and fewer +2's (see Figure 33).

To determine whether any significant difference existed between concepts, a two way analysis of variance was run. The hypothesis was that $\mu_1 = \mu_2 = \mu_3$, and because the F value was less than the tabled value, there was insufficient evidence to reject the null hypothesis. Therefore, empirical evidence indicated that there was no significant difference among the concepts (see Appendix D).

Table XII
Scale Means for Three Concepts

Factors	Scales	WICH	WISP	WISO
E	1	1.53	.48	1.264
E	2	1.31	1.414	1.598
E	3	1.43	1.249	1.798
E	4	1.51	1.18	1.483
P	5	1.82	.999	1.264
P	6	.947	1.248	1.046
P	7	1.047	.549	.816
P	8	1.58	1.214	1.349
A	9	1.849	1.566	1.53
A	10	1.348	1.349	1.149
A	11	1.029	1.363	.965
A	12	.334	.7815	.631
Overall Concept Means		1.311	1.116	1.239

Abbreviations--WICH = "Women in the Church"
WISP = "Women in Sport"
WISO = "Women in Society"

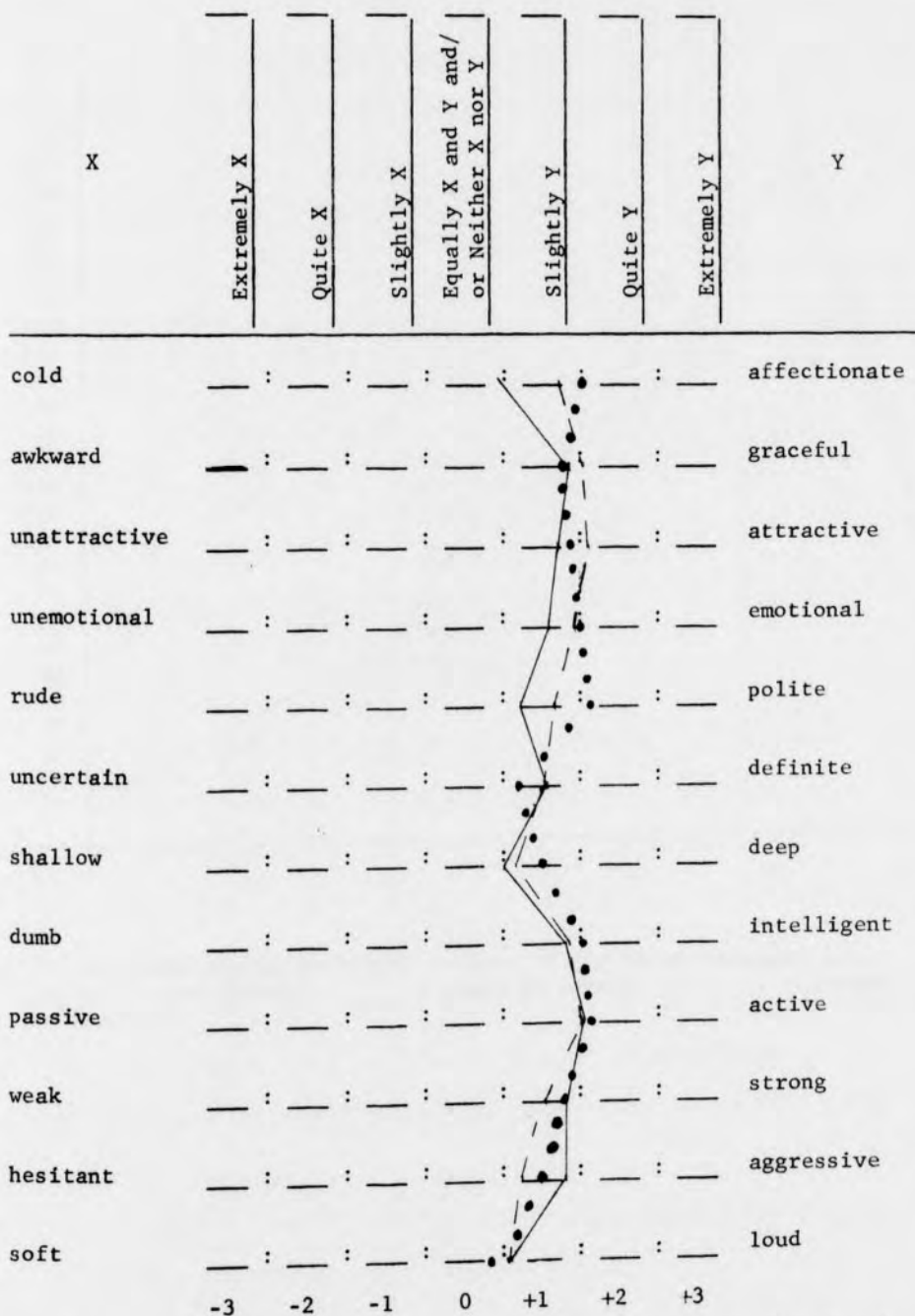


Figure 32. Profile chart of concept means (..... = women in the Church; _____ = women in sport; - - - - - = women in society).

frequency

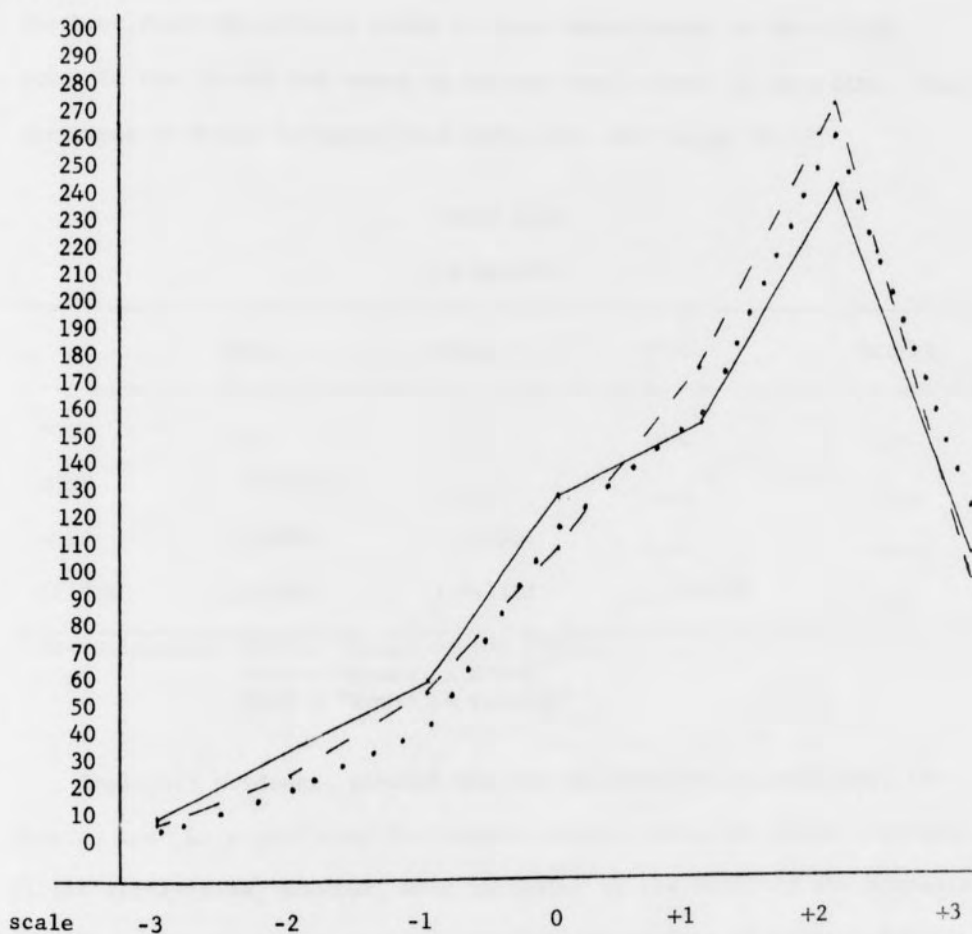


Figure 33. Overlapping frequency polygon of the three concepts (..... = women in the Church; _____ = women in sport; - - - - - = women in society).

The D-matrix and D-model indicated that women in the Church were farthest from the origin; women in sport were closest to the origin. Women in the Church and women in society were closer to each other than they were to women in sport (see Table XIII and Figure 34).

Table XIII

D-Matrix

	WICH	WISP	WISO	ORIGIN
WICH	—	—	—	—
WISP	.5179932	—	—	—
WISO	.259615	.511954	—	—
ORIGIN	2.281387	1.941159	2.174798	—

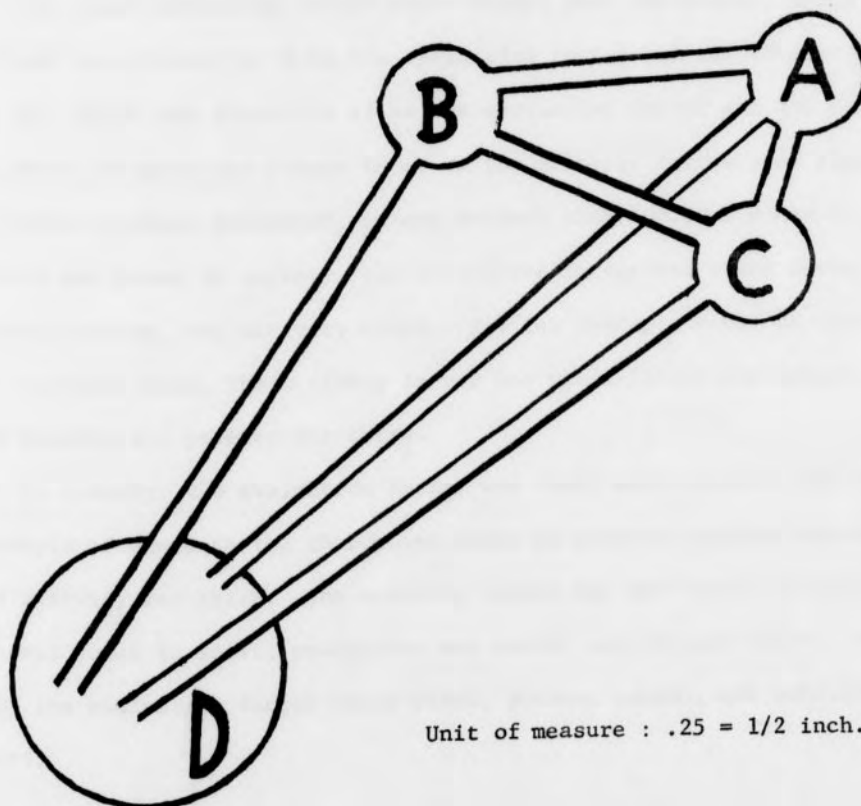
Abbreviations--WICH = "Women in the Church"
 WISP = "Women in Sport"
 WISO = "Women in Society"

Empirical evidence, through the two way analysis of variance, indicated that no significant difference existed among the three concepts. Slight differences, however, were indicated by the means of the concepts as well as the D-matrix, D-model, overlapping profile of concept means, and overlapping frequency distribution.

VII. What are Greek Orthodox men's attitudes toward women according to the three factors of evaluative, potency, and activity?

The following were used as statistical measures to determine the answer to this question:

1. A chart of means for each of the three concepts of women was grouped according to E P A factors (Table XIV).



Unit of measure : .25 = 1/2 inch.

Figure 34. D - Model. (A = women in the Church; B = women in sport;
C = women in society; D = origin).

2. A factor scores matrix for three images was developed (Table XV).

3. A comparison of factor means chart was made (Figure 35).

For the concept of women in the Church the evaluative factor had the highest mean, potency was second and activity third. For the concept of women in sport, the activity factor had the highest mean; the evaluative factor came in second; the potency factor came in third. For the concept of women in society, the evaluative factor had the highest mean; potency came in second; and activity came in third (see Table XIV). The evaluative factor was the most positive; the potency factor was second; and the activity factor was third (see Table XV).

The chart comparing factor means showed that the concept women in society was closer to +2 on the evaluative factor and the concept women in the Church was closer to +2 on the evaluative factor and the concept of women in sport was closer to +2 on the activity factor (see Figure 35).

From evidence presented, it was evident that for both women in the Church and women in society, the evaluative factor was rated first, potency second, and activity third. For the concept, women in sport, on the other hand, the activity factor was rated first; evaluative factor was second; and potency was third.

In summary, the evaluative factor was found most positive for the concepts of women in the Church and women in society; potency was second; and activity was third. The activity factor was most positive for the concept women in sport; evaluative was second and potency third. Overall, the evaluative factor rated first, potency second, and activity third.

Table XIV
Means for each E P A Factor within each Concept

Factors	Scales	WICH	WISP	WISO
E	1	1.53	.48	1.264
E	2	1.31	1.414	1.598
E	3	1.43	1.249	1.798
E	4	1.51	1.18	1.483
Evaluative Factor Means		1.445	1.08	1.535
P	5	1.82	.999	1.264
P	6	.947	1.248	1.046
P	7	1.047	.549	.816
P	8	1.58	1.324	1.349
Potency Factor Means		1.348	1.002	1.118
A	9	1.849	1.566	1.53
A	10	1.348	1.349	1.149
A	11	1.029	1.363	.965
A	12	.334	.7815	.631
Activity Factor Means		1.140	1.264	1.06
Concept Means		1.311	1.116	1.239

Abbreviations--WICH = "Women in the Church"
WISP = "Women in Sport"
WISO = "Women in Society"

Table XV
Factor Scores Matrix for Three Concepts

	Evaluative	Potency	Activity
WICH	1.445	1.348	1.140
WISP	1.08	1.002	1.264
WISO	1.535	1.118	1.06
Factor Means	1.353	1.156	1.154

Abbreviations--WICH = "Women in the Church"
WISP = "Women in Sport"
WISO = "Women in Society"

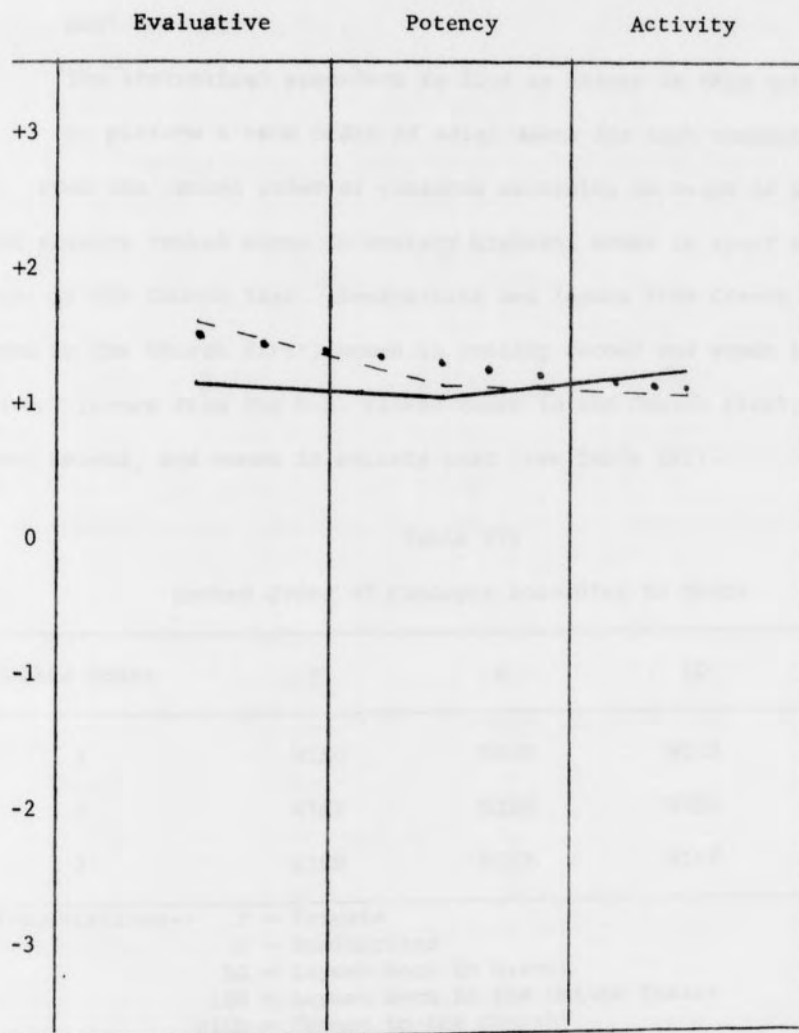


Figure 35. Comparison of factor means within each concept (..... = women in the Church; —— = women in sport; - - - - - = women in society).

VIII. How is each concept ranked according to groups of Greek Orthodox men?

The statistical procedure to find an answer to this question was to perform a rank order of total means for each concept.

From the ranked order of concepts according to means it was evident that priests ranked women in society highest, women in sport second and women in the Church last. Seminarians and laymen from Greece ranked women in the Church first, women in society second and women in sport third. Laymen from the U.S. ranked women in the Church first, women in sport second, and women in society last (see Table XVI).

Table XVI
Ranked Order of Concepts According to Means

Ranked Order	P	S	LG	LUS
1	WISO	WICH	WICH	WICH
2	WISP	WISO	WISO	WISP
3	WICH	WISP	WISP	WISO

Abbreviations-- P = Priests
S = Seminarians
LG = Laymen born in Greece
LUS = Laymen born in the United States
WICH = "Women in the Church"
WISP = "Women in Sport"
WISO = "Women in Society"

For each concept the means went from highest to lowest in the following orders: Women in the Church: 1) Laymen from Greece, 2) Laymen from U.S., 3) Seminarians, and 4) priests; Women in sport: 1) priests, 2) laymen from U.S., 3) seminarians, 4) laymen from Greece; Women in

society: 1) laymen from Greece, 2) priests, 3) laymen from U.S., 4) seminarians (see Table XVII).

Table XVII

Ranked Order of Group Means within Each Concept

Means				
	<u>P</u>	<u>S</u>	<u>LG</u>	<u>LUS</u>
WICH	1.165	1.260	1.425	1.400
WISP	1.254	1.016	.937	1.259
WISO	1.271	1.126	1.371	1.199

Ranked Order

	<u>WICH</u>	<u>WISP</u>	<u>WISO</u>
1	LG	LUS	LG
2	LUS	P	P
3	S	S	LUS
4	P	LG	S

Abbreviations-- P = Priests
 S = Seminarians
 LG = Laymen born in Greece
 LUS = Laymen born in the United States
 WICH = "Women in the Church"
 WISP = "Women in Sport"
 WISO = "Women in Society"

Summarizing, seminarians and laymen from Greece both ranked women in the following order: first, women in the Church; second, women in society; third, women in sport. Priests ranked women as follows: first, women in society; second, women in sport; and third, women in the Church. Laymen from the U.S. ranked women as follows: women in the Church, first; women in sport, second; and women in society, third.

CHAPTER V

SUMMARY AND CONCLUSIONS

The purpose of this study was to determine the attitudes of men in the Greek Orthodox Church, specifically priests, seminarians, laymen from Greece and laymen from the United States, toward three concepts, women in the Church, women in sport and women in society. The answers to the following questions were sought:

- I. A. What is the attitude of Greek Orthodox priests toward:
 1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of priests toward:
 1. women in the Church?
 2. women in sport?
 3. women in society?
- II. A. What is the attitude of Greek Orthodox seminarians toward:
 1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of seminarians toward:

1. women in the Church?
 2. women in sport?
 3. women in society?
- III. A. What is the attitude of Greek Orthodox laymen from Greece toward:
1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of Greek Orthodox laymen from Greece toward:
1. women in the Church?
 2. women in sport?
 3. women in society?
- IV. A. What is the attitude of Greek Orthodox laymen from America toward:
1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of Greek Orthodox men from America toward?
1. women in the Church?
 2. women in sport?
 3. women in society?
- V. Are there any significant differences in attitude toward women in

society, women in the Church, and women in sport among the following groups: priests, seminarians, Greek Orthodox laymen from Greece, and Greek Orthodox laymen from America?

Specifically:

- A. How do priests' attitudes toward women in the Church differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- B. How do priests' attitudes toward women in sport differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- C. How do priests' attitudes toward women in society differ from seminarians' attitudes, the attitudes of Greek Orthodox laymen from Greece and Greek Orthodox laymen from America?
- D. When looking at each individual scale, how does each concept compare among the four groups of men?
- E. Are there any significant differences among the four groups of men?
- F. Is there any significant difference between how each group felt about each concept?
- VI. How does the attitude of Greek Orthodox men toward women differ among the concepts and within the three concepts?
- VII. What are Greek Orthodox men's attitudes toward women according to the three factors of evaluative, potency, and activity?
- VIII. How is each concept ranked according to groups of Greek Orthodox men?

Sixty subjects were administered the semantic differential. They

were chosen from stratified random selections. Fifteen laymen born in the United States and fifteen laymen born in Greece were selected from the Greek Orthodox parish in Columbia, South Carolina. Fifteen seminarians and fifteen priests were selected from Hellenic College and Holy Cross School of Theology in Brookline, Massachusetts.

Question One

- I. A. What is the attitude of Greek Orthodox priests toward:
 1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of priests toward:
 1. women in the Church?
 2. women in sport?
 3. women in society?

From the means for each scale, the range of which was from .5 to 1.5, it was determined that Greek Orthodox priests, in general, had a slightly positive attitude toward women in all three concepts. Though there were some slight differences, they did not appear to be significant. All means fell around +1 and both the median and the mode were +2. There did not appear to be any major differences between each concept or within the group of priests.

Question Two

- II. A. What is the attitude of Greek Orthodox seminarians toward:

1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of seminarians toward?
1. women in the Church?
 2. women in sport?
 3. women in society?

From the means for each scale, the range of which was approximately from .5 to 1.5, it was determined that Greek Orthodox seminarians, in general, had a slightly positive attitude toward women in all three concepts. Though there were some slight differences, they did not appear to be significant. All means fell around +1; the median was +1 and the mode was +2. There did not appear to be any major differences between each concept or within the group of seminarians.

Question Three

- III. A. What is the attitude of Greek Orthodox laymen from Greece toward:
1. women in the Church?
 2. women in sport?
 3. women in society?
- B. Are there any significant differences?
- C. Is there any significant difference in attitude within the group of Greek Orthodox laymen from Greece toward:

1. women in the Church?
2. women in sport?
3. women in society?

From observing the overall means for each scale, it was noted that the means ranged from about .5 to about 1 in the concept women in sport; the means ranged from about .5 to 1.5 for women in society; and for women in the Church, the scores ranged from around .5 to 1.5 or above. The means for women in the Church and women in society were higher than the mean for women in sport, even though the difference was slight. The medians were also different; for women in the Church and women in society the median was +2, and for women in sport it was +1. The mode was +2 for all three concepts. Even though the means were higher for women in the Church and women in society, the difference was only slight and the general attitude, slightly positive toward women was true for this group also. There did not appear to be any significant difference between each concept or within the group of laymen from Greece.

Question Four

IV. A. What is the attitude of Greek Orthodox laymen from America toward:

1. women in the Church?
2. women in sport?
3. women in society?

B. Are there any significant differences?

C. Is there any significant difference in attitude within the group of Greek Orthodox men from America toward:

1. women in the Church?

2. women in sport?
3. women in society?

From the scale means, the range of which was approximately .5 to 1.5, it was determined that Greek Orthodox laymen from America, in general, had a slightly positive attitude toward women in all three concepts. All the total means for each concept were above +1; for women in the Church and women in sport, the median was +2, whereas, it was +1.5 for women in society. The mode was +2 for all three concepts. Again although some differences did appear, they were slight; there did not appear to be any major differences between each concept or within the group of laymen from America.

Question Five

- V. Is there any significant difference in the attitude toward women in the Church, women in sport and women in society between the following groups: priests, seminarians, Greek Orthodox laymen from Greece, and Greek Orthodox laymen from the U.S.?

Specifically:

- A. How do priests' attitudes toward women in the Church differ from seminarians' attitudes, laymen from Greece and laymen from the U.S.A.?
- B. How do priests' attitudes toward women in sport differ from seminarians' attitudes, laymen from Greece and laymen from the U.S.A.?
- C. How do priests' attitudes toward women in society differ from seminarians' attitudes, laymen from Greece and laymen from the U.S.A.?

- D. When looking at each individual scale, how does each concept compare among the four groups of men?
- E. Are there any significant differences among the four groups of men?
- F. Is there any significant difference between how each group felt about each concept?

Priests saw women in the Church as less definite, less deep and less aggressive than the other groups of men saw them. Seminarians saw women in the Church as more loud than the other groups of men. Laymen from Greece saw women in the Church as more affectionate, more graceful, more attractive, more polite, and more definite than the other groups did. Laymen from the U.S. saw women in the Church as more active, more strong and less loud than other groups did.

Priests felt that women in sport were more graceful, more attractive, more emotional, more loud than other groups saw them. Seminarians saw them as less intelligent than other groups saw them. Laymen from Greece saw women in sport as less emotional, less definite, less aggressive and less loud than did the other groups. Laymen from Greece saw them as less affectionate, less attractive, more definite, more deep, more intelligent, more active and more aggressive than the other groups saw women in sport.

Priests had the attitude that women in society were more strong and less aggressive than the other groups of men saw them. Seminarians saw women in society as less graceful, less polite, less strong, more deep, and more loud than other groups of men saw them. Laymen from Greece saw women in society as more definite, more intelligent, and more active than other groups of men saw them. And laymen from the U.S. felt that women

in society were less affectionate and less emotional than the other groups saw women in society.

As indicated, scale by scale, differences did exist among the groups toward each concept. All in all, however, women in the Church, women in sport and women in society were seen by the four groups of Greek Orthodox men as slightly affectionate, slightly graceful, slightly attractive, slightly emotional, slightly polite, slightly definite, slightly deep, slightly intelligent, slightly active, slightly strong, slightly aggressive, and slightly loud, with slight differences that were seen when each scale was examined individually.

Empirical evidence provided by the two way analysis of variance demonstrated that there were no significant differences among the four groups of men, and there were not any significant differences concerning how each group felt about each concept.

Question Six

VI. How does the attitude of Greek Orthodox men toward women differ among and within the three concepts?

Priests had their most positive attitude toward women in society, followed by women in sport, having a less positive attitude toward women in the Church. Seminarians viewed women in the Church most positively, women in society less positively, and women in sport the least positively. Laymen from Greece had the most positive attitude toward women in the Church, women in society being second, and women in sport being third. Laymen from the U.S. viewed women in the Church most positively; women in sport were second; and women in society were third. Empirical evidence provided by the two way analysis of variance showed that there

were no significant differences between the concepts. The D-matrix indicated that women in sport was the closest concept to the origin; women in the Church was farthest from the origin; and women in society and the Church were closer to each other than to women in sport.

Question Seven

VII. What are Greek Orthodox men's attitudes toward women according to the three factors of evaluative, potency, and activity?

The evaluative factor was the most positive; the potency factor was second; and the activity factor was third. Each concept was associated with a factor. Women in the Church and women in society were associated with the evaluative factor, and the concept women in sport was associated with the activity factor. The factor means were close; nevertheless, not one of the concepts was associated with the potency factor.

Question Eight

VIII. How is each concept ranked according to groups of Greek Orthodox men?

Priests ranked women in society highest, women in sport second and women in the Church last. Seminarians and laymen from Greece ranked women in the Church first, women in society second and women in sport third. Laymen from the U.S. ranked women in the Church first, women in sport second, and women in society last.

General Conclusions

Summarizing briefly then, according to the scale ranging from -3 to +3, women in all three concepts were ranked around +1, to the slightly positive end of the scale. Many slight differences were seen when

comparing individual scores and scales; concept means indicated that women in the Church were viewed the most positively; women in society were viewed less positively; and women in sport were viewed least positively among the concepts. Empirical evidence, however, indicated that there were no significant differences among the groups of Greek Orthodox men, among the concepts, or between how each group of men felt about each concept. Therefore, men in the Greek Orthodox Church who were subjects for this study had a slightly positive attitude toward women in the Church, women in sport and women in society.

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Interview Schedule concerning [redacted]

When in Sport in [redacted]

[redacted]

Required Information

1. Name
2. Title and an explanation of responsibilities
3. Background history in brief
4. Date of birth
5. Place of birth
6. Religion

Interview Questions

1. What is the center's place in sport in Sweden, in school and outside school, as compared to that of most?
2. Are women treated equally in sport as men are?
3. What is the most difficult to control about women in sport?
4. Do there seem any changes in status of sport? If so, when and how?
5. Is women's status in sport affected by women's on the field's activities outside school? If so, how?
6. Are there any professional sports for men and women?
7. Is there physical education in schools, and are there sports programs administered outside? How long have they existed?
8. Do you have any books or magazine articles in which you could refer to this investigator and translator?

APPENDIX A

Interview Questions concerning

Women in Sport in Greece

Background Information

1. Name
2. Title and an explanation of responsibilities
3. Background history in brief
4. Date of birth
5. Place of birth
6. Religion

Interview Questions

1. What is the woman's place in sport in Greece, in school and outside school, as compared to that of men?
2. Are women treated equally in sport as men are?
3. What is the Greek attitude in general toward women in sport?
4. Has there been any change in woman's status in sport? If so, when and how?
5. Is woman's status in sport affected by society's or the Church's attitude toward women? If so, how?
6. Are there any professional sports for men and women?
7. Is there physical education in schools, and are there women physical education teachers? How long must they study?
8. Do you have any books or magazine articles to which you could refer us (the investigator and translator)?

Office of Residence Hall Counselor
Hawkins Hall
The University of North Carolina
at Greensboro
Greensboro, North Carolina 27412
September 27, 1976

His Eminence Archbishop Iakovos
Primate of N. & S. America
Greek Orthodox Archdiocese
New York, New York

Dear Archbishop Iakovos:

I extend to you my apology for the delay in corresponding with you. I hope Alexis Chaconis has shared with you my reason for writing.

I am originally from Columbia, South Carolina; presently I am residing in Greensboro, North Carolina. In Greensboro, I am completing my thesis for a master's degree; I am also a dormitory counselor; and, I am teaching swimming and lifeguarding at the Y.M.C.A. I have served the Ionian Village for four summers as aquatics director and counselor, and if possible I plan to return for the summer of 1977.

I would be very honored, thankful, and pleased if you could supply me with the answers to the interview questions with which Alexis Chaconis has familiarized you. The information is needed for my thesis which examines the attitudes of men in the Greek Orthodox Church toward women in the Church, women in society, and women in sport.

Your help with the information needed about the role of men and women in the Church, and any comments you may have concerning the Church's attitude toward such controversial events as the Episcopal Church's decision to open the priesthood to women will be greatly appreciated. I look forward to hearing from you soon, and I will be grateful for any assistance you can give me. Thank you for your time and concern.

Most sincerely,

Beth Avgerinos
Master's Degree Candidate

Dr. Celeste Ulrich
Thesis Advisor

Office of Residence Hall Counselor
Hawkins Hall
The University of North Carolina
at Greensboro
Greensboro, North Carolina 27412
October 14, 1976

His Eminence Archbishop Iakovos
Primate of N. & S. America
Greek Orthodox Archdiocese
New York, New York

Dear Archbishop Iakovos:

I would be honored, thankful, and pleased if you could supply me with the answers to the enclosed interview questions. The information is needed for my thesis which examines the attitudes of men in the Greek Orthodox Church toward women in the Church, women in society, and women in sport.

Your help with the information needed about the role of men and women in the Church, and any comments you may have concerning the Church's attitude toward such controversial events as the Episcopal Church's decision to open the priesthood to women will be greatly appreciated. I look forward to hearing from you soon, and I will be grateful for any assistance you can give me. Thank you for your time and concern.

Most sincerely,

Beth Avgerinos
Master's Degree Candidate

Dr. Celeste Ulrich
Thesis Advisor

Interview Questions concerning
Women in the Church

Background Information

1. Name
2. Title and an explanation of responsibilities
3. Background history in brief
4. Date of birth
5. Place of birth

Interview Questions

1. Is there Church Doctrine which suggests the roles to be played by men and women in our society?
2. Are there any positions in the Greek Orthodox Church which are specifically for males? If so, what are the positions, and what is the rationale for filling the positions by males?
3. Are there any positions in the Greek Orthodox Church which are specifically for females? If so, what are the positions, and what is the rationale for filling the positions by females?
4. Has the woman's role or place in the Church changed any since the time of Christ? If so, how?
5. Has the man's role or place in the Church changed any since the time of Christ? If so, how?
6. Do you believe that any of the positions specifically for males or specifically for females will be open to the other sex at any time in the near future? If so, what positions?
7. What is the Church's attitude toward the female as compared to the male?
8. How do you feel about women assuming responsibilities which have been traditionally handled by men? How do you feel about men assuming responsibilities which have been traditionally handled by women?
9. Is a monk an ordained member of the clergy?
10. Is a nun an ordained member of the clergy?
11. What are the requisites and/or prerequisites for one becoming (a) a monk and (b) a nun?

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

The purpose of this Journal is to provide the members of the American Medical Association with a source of information on the progress of medicine and surgery. It is intended to be a source of information on the progress of medicine and surgery. It is intended to be a source of information on the progress of medicine and surgery.

The Journal is published weekly, except during the summer months when it is published bi-weekly. It is published by the American Medical Association, 535 North Dearborn Street, Chicago, Illinois 60610.

Subscription prices for 1964 are: Single copy, \$2.00; 12 issues, \$24.00; 24 issues, \$48.00. Payment should be made in advance.

Second-class postage paid at Chicago, Illinois, and at additional mailing offices. Postmaster: Send address changes in Chicago, Illinois, to The Journal of the American Medical Association, 535 North Dearborn Street, Chicago, Illinois 60610.

APPENDIX B

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1964.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1964.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1964.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1964.

The following is a list of the names of the members of the American Medical Association who have been elected to the office of President of the Association for the year 1964.

loud ____ : ____ : ____ : x : ____ : ____ : ____ soft

- Important:
- (1) Place your check in the middle of spaces, not on the boundaries.
 - (2) Be sure you check every scale for every concept--do not omit any.
 - (3) Never put more than one check on a single scale.

Sometimes you may feel as though you have had the same item before on the test. This will not be the case, so do not look back and forth through the items. Do not try to remember how you checked similar items earlier in the test. Make each item a separate and independent judgment. Work at fairly high speed through the test. Do not worry or puzzle over individual items. It is your first impressions, the immediate feelings about the items, that I want. On the other hand, please do not be careless, because I want your true impressions.

WOMEN IN THE CHURCH

X

Y

	Extremely X	Quite X	Slightly X	Equally X and Y and/or Neither X nor Y	Slightly Y	Quite Y	Extremely Y	
cold	—	:	—	:	—	:	—	affectionate
awkward	—	:	—	:	—	:	—	graceful
unattractive	—	:	—	:	—	:	—	attractive
unemotional	—	:	—	:	—	:	—	emotional
rude	—	:	—	:	—	:	—	polite
uncertain	—	:	—	:	—	:	—	definite
shallow	—	:	—	:	—	:	—	deep
dumb	—	:	—	:	—	:	—	intelligent
passive	—	:	—	:	—	:	—	active
weak	—	:	—	:	—	:	—	strong
hesitant	—	:	—	:	—	:	—	aggressive
soft	—	:	—	:	—	:	—	loud

WOMEN IN SPORT

X

Y

	Extremely X	Quite X	Slightly X	Equally X and Y and/or Neither X nor Y	Slightly Y	Quite Y	Extremely Y	
cold	—	:	—	:	—	:	—	affectionate
awkward	—	:	—	:	—	:	—	graceful
unattractive	—	:	—	:	—	:	—	attractive
unemotional	—	:	—	:	—	:	—	emotional
rude	—	:	—	:	—	:	—	polite
uncertain	—	:	—	:	—	:	—	definite
shallow	—	:	—	:	—	:	—	deep
dumb	—	:	—	:	—	:	—	intelligent
passive	—	:	—	:	—	:	—	active
weak	—	:	—	:	—	:	—	strong
hesitant	—	:	—	:	—	:	—	aggressive
soft	—	:	—	:	—	:	—	loud

WOMEN IN SOCIETY

X

Y

	Extremely X	Quite X	Slightly X	Equally X and Y and/or Neither X nor Y	Slightly Y	Quite Y	Extremely Y	
cold	—	:	—	:	—	:	—	affectionate
awkward	—	:	—	:	—	:	—	graceful
unattractive	—	:	—	:	—	:	—	attractive
unemotional	—	:	—	:	—	:	—	emotional
rude	—	:	—	:	—	:	—	polite
uncertain	—	:	—	:	—	:	—	definite
shallow	—	:	—	:	—	:	—	deep
dumb	—	:	—	:	—	:	—	intelligent
passive	—	:	—	:	—	:	—	active
weak	—	:	—	:	—	:	—	strong
hesitant	—	:	—	:	—	:	—	aggressive
soft	—	:	—	:	—	:	—	loud

APPENDIX C

Scale Abbreviations

<u>Scales</u>	<u>Factors</u>
C-A = cold - affectionate	(evaluative)
A-G = awkward - graceful	(evaluative)
U-A = unattractive - attractive	(evaluative)
U-E = unemotional - emotional	(evaluative)
R-P = rude - polite	(potency)
U-D = uncertain - definite	(potency)
S-D = shallow - deep	(potency)
D-I = dumb - intelligent	(potency)
P-A = passive - active	(activity)
W-S = weak - strong	(activity)
H-A = hesitant - aggressive	(activity)
S-L = soft - loud	(activity)

Table XVIII
 Attitudes of Priests toward
 Women in the Church

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
1	+2	+2	+2	+2	+2	+1	+2	+2	+2	+2	+1	+1
2	+2	+2	+2	+2	+2	-1	0	+2	+2	0	0	+2
3	+2	0	+1	+2	+3	0	0	+2	+3	+2	0	+1
4	+1	0	+1	+1	+1	+2	+1	+2	+2	+1	+1	-1
5	-1	-1	+1	-1	+1	0	-1	-1	-1	-1	-1	-1
6	+2	+2	+2	+1	+2	+2	+3	+3	+2	+2	+1	0
7	+2	+2	+1	+2	+2	-1	0	+2	+2	+1	0	+1
8	+3	+2	+2	+3	+2	+2	+2	+2	+3	+3	+2	+1
9	0	-2	-2	+3	0	-2	-1	0	+2	-1	+2	+2
10	+2	+2	+3	+2	+2	+1	0	+2	+3	+2	0	-1
11	+2	+3	0	+3	+2	0	+1	+2	+3	+2	+2	+3
12	+2	+2	+2	+1	+2	0	+2	+2	0	+2	0	0
13	0	0	0	0	0	0	0	+2	0	+2	0	0
14	+3	+3	0	+2	0	0	0	+2	+3	+2	+1	+2
15	+2	0	+2	+3	+2	+1	-1	+2	+3	-2	-1	-2

Table XIX
 Attitudes of Priests toward
 Women in Sport

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
1	0	+2	+2	+1	+2	+2	+2	0	+2	0	0	0
2	0	+1	+2	+2	+2	-1	+1	0	0	0	+1	+2
3	0	+3	+3	0	+2	+2	+1	+2	+2	+2	+1	0
4	+2	+2	+1	+2	0	+1	+1	+1	+2	+2	+2	0
5	+1	+2	+2	+2	+1	+1	+1	+1	+2	+1	+2	+1
6	+1	+2	+2	+3	0	+3	+1	+2	+3	+2	+2	+3
7	-1	+2	+2	-1	+1	+2	+1	+1	+3	+2	+2	0
8	+2	+2	+1	-1	-1	0	0	+2	+1	+1	+2	+2
9	+1	+2	+2	+1	+2	+1	0	+1	+2	0	+2	+2
10	0	+1	+2	+3	0	-1	0	+2	0	-2	-2	-2
11	+1	+2	+3	+3	+1	0	0	0	+2	+1	0	+3
12	0	+2	+2	+1	+2	+2	0	+2	+2	+2	+2	0
13	0	+2	0	+2	-1	+2	0	+1	+3	+2	+3	+3
14	0	0	+2	+2	+2	+1	+2	+3	+1	0	+1	-1
15	+2	+3	+3	+3	-2	+1	0	+2	+3	+2	+3	+3

Table XX
 Attitudes of Priests toward
 Women in Society

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
1	+2	+2	+2	+2	+2	+1	+1	+2	+2	+2	+1	+1
2	+2	+2	+3	+2	+2	+2	+2	+2	+2	+2	+2	+2
3	0	+1	+1	+3	+1	-1	-1	+1	+2	+1	0	+1
4	+1	+1	+2	+1	+2	+2	+1	+2	+2	+2	+1	0
5	0	0	+1	+1	0	0	0	0	-1	-1	-1	-1
6	+2	+2	+2	+1	+2	+2	+2	+2	+2	+2	0	0
7	+2	+2	+1	+1	+1	0	+1	+1	0	+2	-1	+1
8	0	+1	+2	+2	+2	+3	+2	+2	+3	+2	0	0
9	+1	+1	+1	+1	0	0	0	+1	+2	+1	+1	+2
10	+2	+2	+3	+2	+3	+1	0	+2	+2	+1	0	-2
11	+3	+3	+3	+3	+2	+1	0	0	+3	+3	+2	+3
12	+2	+2	+2	+1	+2	0	+2	+2	+2	+2	+2	+2
13	0	0	0	0	0	0	0	0	0	0	0	0
14	+2	+2	+2	+2	+2	+2	+2	+2	+2	+2	+2	+2
15	+2	+2	+3	+3	+1	-2	-1	+1	+1	+2	-1	+2

Table XXI
Attitudes of Seminarians toward
Women in the Church

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
16	+2	+1	+2	0	+2	0	0	0	+1	+1	0	+1
17	+2	+2	+2	0	+2	+1	+3	+1	+2	+2	0	0
18	+3	+2	+1	+3	+2	+1	+2	+1	+2	0	+1	+1
19	0	+1	0	+1	0	0	-3	0	+1	0	+1	0
20	+2	+3	0	+3	+3	+2	+3	+2	+3	+2	+1	+2
21	+1	+1	+2	+3	+2	+2	+2	+2	+1	+3	+2	-2
22	+1	0	0	+1	+2	+3	+1	0	+2	0	+2	+3
23	+2	+3	+2	+3	+3	+3	+2	+3	+1	+3	+3	+2
24	+2	0	+1	+3	+2	+2	0	+1	+1	+2	-1	-2
25	+2	0	+1	0	-2	0	0	+1	+3	+2	+2	+2
26	+2	+1	+1	+3	-1	-1	+1	+1	+1	-1	-1	+1
27	+2	+2	+2	+2	+2	+2	+2	0	+1	+1	+1	+2
28	0	+2	+1	+2	+2	+2	+2	+2	+2	+1	+1	+1
29	0	+1	+1	+2	0	+2	+2	+2	+2	+2	+1	0
30	-1	-1	0	-2	0	-1	+2	+2	+3	+3	+3	+1

Table XXII
 Attitudes of Seminarrians toward
 Women in Sport

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
16	+3	+2	+3	+2	+2	+2	+1	+1	+3	+2	+2	+1
17	+2	0	+2	0	0	0	+1	+2	+3	+1	0	0
18	+2	+2	+2	+2	+1	+2	+2	+2	+1	+2	+2	+1
19	+1	-2	+3	+2	+3	+2	0	-1	-2	0	0	0
20	+2	0	+2	+3	+2	+3	0	+2	+3	+3	+3	+1
21	-2	-1	-2	0	0	0	-2	0	0	-1	-1	0
22	+3	0	-3	0	0	0	0	-3	0	0	0	0
23	+3	+3	+3	+3	+3	+3	+3	+3	+3	+3	+3	+3
24	-3	+3	-2	-2	-3	+2	-3	-1	0	+2	+3	+1
25	0	+2	+2	+2	0	0	+2	+2	+2	+2	+3	+3
26	+1	+1	+1	+2	+2	+1	+1	+1	+1	+1	-1	-1
27	0	+2	+2	+1	0	0	-1	0	0	+2	+2	+1
28	0	+2	+2	+1	+2	+2	+1	+2	+2	+2	+2	+1
29	0	+2	+1	0	0	+2	+1	0	+2	+2	+1	0
30	-1	+3	-1	-1	-2	+1	-2	-1	+3	+3	+3	+2

Table XXIII
Attitudes of Seminarians toward
Women in Society

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
16	0	+2	+2	+1	+1	+2	+2	+2	+3	+2	+2	+2
17	+2	0	+3	+1	-2	-1	-1	+2	+2	+2	+2	+2
18	+3	+2	+3	+3	+2	+1	+1	+2	+1	0	+1	0
19	+1	0	+1	-1	+3	-2	0	+1	+1	+1	+2	+1
20	+2	+2	0	+2	0	+3	+2	+2	+2	+2	+2	+3
21	+2	0	+2	+3	+1	+1	0	+2	+1	0	0	-1
22	+3	+3	+3	+3	+1	+1	+3	+1	+3	+1	+2	+2
23	+1	+1	+2	+1	+2	+1	+2	+1	+2	+1	+1	+1
24	+2	0	+2	+1	0	0	+1	+1	0	-1	0	0
25	0	+2	+2	+2	0	+2	+2	+2	+2	+2	0	+1
26	+1	-1	-1	+1	-1	-1	-1	+1	+1	-1	+1	-1
27	+2	+2	+2	+1	+2	+2	+1	+1	+1	+1	+1	0
28	+1	+1	+2	+2	+2	+1	+2	+2	+2	+1	+1	+1
29	0	+2	+1	0	0	+1	+1	0	+1	+2	+2	+1
30	+2	0	+2	+2	+1	0	0	0	-2	-1	-1	-1

Table XXIV
 Attitudes of Laymen from Greece toward
 Women in the Church

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
31	+3	+2	+2	+1	+3	+1	0	+1	+2	0	-1	+2
32	+2	+2	+1	+1	+2	+2	+1	+2	+3	+2	+1	+1
33	+1	+3	+3	+1	+3	+1	+2	-1	+1	0	0	+2
34	+1	+3	+2	+1	+3	0	+1	+2	+2	+3	+1	+1
35	0	+1	+2	0	+2	-2	0	+1	0	+1	+1	-2
36	+3	+2	+3	+2	+3	+3	+2	+2	+2	+2	+2	0
37	+2	+2	+2	+1	+3	+3	+2	+3	+3	+3	+3	0
38	+2	+2	+2	-1	+3	+1	-1	+2	+1	-1	-1	+2
39	0	+1	+2	+2	+1	0	0	+2	+1	0	+1	+2
40	+2	+2	+3	+2	+2	+1	+1	+1	+1	0	0	0
41	+1	0	+1	0	+1	+1	+1	+2	+2	+3	+3	+3
42	+3	+3	+2	+2	+3	+2	+2	+2	+2	+2	+2	-3
43	+2	+3	+3	0	+3	+3	+2	+2	+3	+2	+3	+1
44	+2	+1	0	+2	+2	+2	+2	+1	+2	+2	+2	-2
45	+2	-2	+2	-1	+3	+2	+1	+2	-1	-1	+2	-2

Table XXV
 Attitudes of Laymen from Greece toward
 Women in Sport

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
31	-2	0	+2	-1	+1	-2	-2	-1	-2	-1	-1	-2
32	+2	+2	+3	+1	+2	+2	+1	+3	+2	+2	+1	+1
33	0	+2	+3	+2	+1	0	0	0	0	0	0	-1
34	+1	+1	0	+1	+3	+1	+1	+2	-1	-1	+1	+1
35	0	+1	+2	+2	+2	0	0	+1	0	-1	0	-2
36	+2	+2	+2	+2	+2	+1	+1	+2	+3	+2	+2	+1
37	+2	+3	+3	+2	+2	+2	+3	+2	+3	+2	+2	+1
38	-2	+3	-1	-2	-1	+3	-1	-1	+3	+2	+3	+2
39	0	0	+1	0	+1	0	0	0	+1	+1	+1	0
40	-1	-2	-1	-1	0	-1	-1	+1	-1	0	-1	+2
41	+1	+2	+1	+1	+2	+1	0	+1	+2	+2	+1	+3
42	+1	+1	+3	+3	+2	+2	+1	+3	+2	+2	-3	-3
43	+2	+1	+2	+1	+2	+1	0	+2	+2	+2	+2	+2
44	+2	+2	+1	+1	+2	+2	+1	+2	+2	+2	+2	0
45	0	-2	+1	+2	0	+2	0	+2	+2	+2	+1	+1

Table XXVI
 Attitudes of Laymen from Greece toward
 Women in Society

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
31	+2	+2	+2	+1	+2	+1	+1	+1	+2	0	+1	+1
32	+2	+2	+2	+1	+2	+1	0	+2	+3	+2	+2	+2
33	0	+2	+3	+2	-3	+3	0	+3	+3	+2	0	+1
34	+1	+3	+3	+2	+3	+3	+3	+2	+2	+1	+1	-3
35	+1	+1	-1	+2	+1	-2	-1	0	-1	-1	-1	-1
36	+3	+3	+2	+3	+2	+2	+2	+1	+2	+1	+1	+1
37	+2	+3	+3	+2	+3	+2	+3	+3	+3	+2	+3	+2
38	-3	+2	+2	+1	+2	+2	0	0	-1	-1	-2	-2
39	+2	+2	+1	+2	+1	+2	+1	+3	+2	+2	+2	+3
40	+2	+2	+3	+2	+2	+1	0	0	+2	0	0	+2
41	+1	+2	+1	+1	+2	+1	+1	+2	+1	+2	+1	+2
42	+1	+2	+2	+2	+2	+2	+2	+2	+2	+2	+3	-3
43	+1	+2	+2	+1	+2	+3	0	+2	+2	+3	+3	+2
44	+2	+2	+2	0	0	+2	+2	+2	+2	+1	+2	0
45	+2	-2	+2	+2	+1	-1	0	0	+2	0	+1	0

Table XXVII
 Attitudes of Laymen from the U.S.A. toward
 Women in the Church

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
46	+2	+1	0	+3	+2	+1	+3	+2	+2	+1	+2	+1
47	+2	+2	+2	+3	+2	+2	+2	+2	+2	+3	+1	+1
48	+3	+2	+3	+2	+3	+3	+2	+3	+3	+3	+3	-2
49	+2	+1	+2	+3	+3	0	+1	-1	+3	+1	+2	-3
50	+2	+3	+2	+3	+2	+1	+1	+1	+3	+2	0	0
51	+2	+2	+2	+3	+2	0	+3	+3	+3	+3	0	+1
52	+2	+2	+2	+2	+2	0	+1	+2	+3	+1	+2	0
53	+1	+1	+	+1	+2	+2	0	+2	+2	0	+2	-1
54	+1	0	0	+1	+1	0	+1	0	-1	0	0	0
55	+1	+2	+3	+2	+3	+2	+2	+2	+1	+1	+1	+1
56	-1	-2	-2	-2	+1	0	0	+1	+2	+1	+1	0
57	-2	-1	+1	-1	-1	0	-1	0	+1	+1	0	-1
58	+3	+2	+1	+3	+3	0	+1	+2	+3	+3	+1	-2
59	+2	+2	+3	+3	+3	+2	+3	+3	+3	+3	+3	+1
60	+2	+2	+3	+2	+3	+1	+1	+3	+2	+2	+1	-1

Table XXVIII
 Attitudes of Laymen from the U.S.A. toward
 Women in Sport

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	S-I	P-A	W-S	H-A	S-L
46	-2	+1	-2	-3	-2	+1	+1	+1	+2	+2	+3	+1
47	-1	+1	+2	+3	+2	+1	+2	+3	+2	+2	+2	+1
48	+3	+3	+3	+1	+3	+3	+2	+3	+3	+3	+3	0
49	-2	+2	+1	+1	-1	+1	-1	-1	-1	+2	+2	+3
50	-1	0	+1	0	+1	+1	-1	+1	+1	0	-1	+1
51	+1	+3	-2	+2	+3	+3	+2	+2	+3	+3	+3	0
52	-1	+2	-2	+3	-1	+2	+1	+1	+2	+2	+3	+2
53	-1	+1	0	0	+2	+1	0	+2	+2	0	0	0
54	-1	+2	0	+1	0	+2	0	+1	+2	+2	+2	+1
55	+1	+2	+1	+2	+2	+2	+2	+2	+1	+1	+2	+2
56	+1	+2	+1	+2	+1	+2	+1	+2	+3	+3	+3	+1
57	0	+1	+1	+2	+2	+2	+3	+3	+3	+3	+3	+1
58	+2	-1	+1	+2	+2	-1	0	0	0	-2	-1	-2
59	+1	+2	+2	+2	+2	+3	+2	+2	+3	+3	+2	+2
60	+1	+1	+2	+1	+2	+2	+1	+3	+1	+2	+2	-1

Table XXIX
 Attitudes of Laymen from the U.S.A. toward
 Women in Society

Subjects	Scales											
	C-A	A-G	U-A	U-E	R-P	U-D	S-D	D-I	P-A	W-S	H-A	S-L
46	+1	0	+1	+2	+2	-3	-2	0	-1	-1	-2	+3
47	+1	+3	+3	+1	+3	+2	+2	+3	+3	+3	+2	-2
48	+2	+3	+3	+2	+3	+3	+3	+3	+3	+3	+2	0
49	+2	+3	+3	-1	-2	+1	+1	-1	+2	+1	+2	-1
50	+3	+3	+2	+3	+2	+3	+3	+2	+3	+3	+2	+1
51	-2	+3	+1	-1	-1	+2	-2	+2	+2	0	+2	-2
52	-2	0	0	+2	-1	-2	-2	-1	-2	-1	-1	+3
53	+2	+2	+1	+2	+3	+2	0	+1	0	-1	0	-1
54	+1	0	0	0	-1	+1	0	+1	+1	+1	+1	0
55	+1	+2	+3	+2	+2	+2	+2	+2	+2	+2	+1	+1
56	-1	+2	+1	+1	+1	0	0	-1	+1	+1	0	+1
57	0	+1	+1	+1	+1	+1	0	0	+1	+1	+1	+1
58	+1	+2	+2	+1	+2	+1	-1	+2	+2	+1	+2	+2
59	+2	+2	+2	+1	+3	+3	+3	+3	+2	+3	+3	+2
60	+3	+3	+2	+2	+3	+3	+2	+2	+3	+2	+2	-1

APPENDIX D

Results of the
Two Way Analysis of Variance

1. $\sum (A^2) = 221090.30$

$nc = 15 \times 3 = 45$

$G^2 = (940.351)^2 = 884260$

$N = 180$

$$SS_A = \frac{\sum (A^2)}{nc} - \frac{G^2}{N} = \frac{221090.30}{45} - \frac{884260}{180} =$$

$$4913.1177 - 4912.5555 = .5622$$

2. $\sum (C^2) = (318.818)^2 + (307.01)^2 + (314.523)^2 =$

$$101644.91 + 94255.14 + 98924.717 = 294824.76$$

$an = 4 \times 15 = 60$

$G^2 = 884260$

$N = 180$

$$SS_C = \frac{\sum (C^2)}{an} - \frac{G^2}{N} = \frac{294824.76}{60} - \frac{884260}{180} =$$

$$4913.746 - 4912.5555 = 1.1905$$

3. $\sum (AC^2) = 73742.167$

$n = 15$

$\sum (A^2) = 221090.30$

$cn = 3 \times 15 = 45$

$an = 4 \times 15 = 60$

$$G^2 = 884260$$

$$\sum c^2 = 294824.76$$

$$N = 180$$

$$SS_{AC} = \frac{\sum (AC^2)}{n} - \frac{\sum A^2}{cn} - \frac{\sum c^2}{an} + \frac{G^2}{N} =$$

$$\frac{73742.167}{15} - \frac{221090.30}{45} - \frac{294824.76}{60} + \frac{884260}{180} =$$

$$4916.1444 - 4913.1177 - 4913.746 + 4912.5555 =$$

$$1.8362$$

$$4. \quad \sum A^2 = 221090.30$$

$$\sum (AS^2) = 14899.62$$

$$c = 3$$

$$nc = 15 \times 3 = 45$$

$$SS_{S/A} = \frac{\sum (AS^2)}{c} - \frac{\sum A^2}{nc} = \frac{14899.62}{3} - \frac{221090.30}{45} =$$

$$4966.54 - 4913.1177 = 53.4223$$

$$5. \quad \sum (X^2) = 5013.5089$$

$$G^2 = 884260$$

$$N = 180$$

$$SS_{TOT} = \sum (X^2) - \frac{G^2}{N} = 5013.5089 - \frac{884260}{180} =$$

$$5013.5089 - 4912.5555 = 100.9534$$

$$\begin{aligned} 6. \quad SS_{C(S/A)} &= SS_{TOT} - SS_A - SS_{S/A} - SS_C - SS_{AC} \\ &= 100.9534 - .5622 - 53.4223 - 1.1905 - 1.8362 \\ &= 43.9422 \end{aligned}$$

Table XXX

Two-Factor, Repeated Measures Analysis of Variance*

Source of Variation SV	Degrees of Freedom df	Sums of Squares SS	Mean Squares MS (SS/df)	F ratios F
<u>BETWEEN</u>				
A = Groups of Men (treatments)	$a - 1 = 3$.5622	.1874	$\frac{MS_A}{MS_{S/A}} = .1964$
S/A = between subjects error	$a - (n - 1) = 56$	53.4223	.9539	
<u>WITHIN</u>				
C = Concepts (trials)	$c - 1 = 2$	1.1905	.59525	$\frac{MS_C}{MS_{C(S/A)}} = 1.5171$
AC = C x Men	$(C - 1)(a - 1) = 6$	1.8362	.3060	$\frac{MS_{AC}}{MS_{C(S/A)}} = .7799$
C (S/A) = C x (S/A) (within subjects error)	$a(c - 1)(n - 1) = 112$	43.9422	.39234	
Total		100.9534		

* a = 4 groups of men; c = 3 concepts; N = 180 scores; n = 15 subjects in each group of men

Hypotheses

$$1. H_0 : \mu_1 = \mu_2 = \mu_3 = \mu_4$$

At .05, 2.80 = tabled F for $\frac{MS_A}{MS_{S/A}}$

At .01, 4.22 = tabled F for $\frac{MS_A}{MS_{S/A}}$

Therefore, .1964 < 2.80 and .1964 < 4.22.

Because the F value found (.1964) is less than the tabled values (2.80 and 4.22), there is insufficient evidence to warrant rejection of the null hypothesis.

$$2. H_0 : \mu_1 = \mu_2 = \mu_3$$

At .05, 3.11 = tabled F for $\frac{MS_C}{MS_{C(S/A)}}$

At .01, 4.89 = tabled F for $\frac{MS_C}{MS_{C(S/A)}}$

Therefore, 1.5171 < 3.11 and 1.5171 < 4.89.

Because the F value found (1.5171) is less than the tabled values (3.11 and 4.89), there is insufficient evidence to warrant rejection of the null hypothesis.

$$3. H_0 : \mu_1 = \mu_2 = \mu_3 = \mu_4$$

At .05, 2.21 = tabled F for $\frac{MS_{AC}}{MS_{C(S/A)}}$

At .01, 3.04 = tabled F for $\frac{MS_{AC}}{MS_{C(S/A)}}$

Therefore, .7799 < 2.21 and .7799 < 3.04.

Because the F value found (.7799) is less than the tabled values (2.21 and 3.04), there is insufficient evidence to warrant rejection of the null hypothesis.

The study variables

Variable	Definition	Measurement	Scale
Age	Age in years	Age in years	1-100
Gender	Male or Female	Male or Female	1-2
Marital Status	Married or Single	Married or Single	1-2
Education	High School or College	High School or College	1-2
Income	Low or High	Low or High	1-2

APPENDIX E

Distance Formula*

Concepts	Evaluative	Potency	Activity
Women in the Church	(A ₁)=1.445	(A ₂)=1.348	(A ₃)=1.140
Women in Sport	(B ₁)=1.08	(B ₂)=1.002	(B ₃)=1.264
Women in Society	(C ₁)=1.535	(C ₂)=1.118	(C ₃)=1.06
Origin	0 = 0	0 = 0	0 = 0

$$D_{il} = \sqrt{\sum_i d_{il}^2}$$

1. Women in the Church - Women in Sport

$$\begin{aligned} & (A_1 - B_1)^2 + (A_2 - B_2)^2 + (A_3 - B_3)^2 = \\ & (1.445 - 1.08)^2 + (1.348 - 1.002)^2 + (1.140 - 1.264)^2 = \\ & (.133225) + (.119716) + (.015376) = .268317 \end{aligned}$$

$$\sqrt{.268317} = .5179932$$

2. Women in Sport - Women in Society

$$\begin{aligned} & (B_1 - C_1)^2 + (B_2 - C_2)^2 + (B_3 - C_3)^2 = \\ & (1.08 - 1.535)^2 + (1.002 - 1.118)^2 + (1.264 - 1.06)^2 = \\ & (.207025) + (.013456) + (.041616) = .262097 \end{aligned}$$

$$\sqrt{.262097} = .511954$$

3. Women in the Church - Women in Society

$$\begin{aligned} & (A_1 - C_1)^2 + (A_2 - C_2)^2 + (A_3 - C_3)^2 = \\ & (1.445 - 1.535)^2 + (1.348 - 1.118)^2 + (1.140 - 1.06)^2 = \\ & (.0081) + (.0529) + (.0064) = .0674 \end{aligned}$$

$$\sqrt{.0674} = .259615$$

*Osgood, Suci and Tannenbaum, 1957.

4. Women in the Church - the Origin

$$\begin{aligned}
 (A_1 - 0)^2 + (A_2 - 0)^2 + (A_3 - 0)^2 &= \\
 (1.445 - 0)^2 + (1.348 - 0)^2 + (1.140 - 0)^2 &= \\
 (2.088025) + (1.817104) + (1.2996) &= 5.204729
 \end{aligned}$$

$$\sqrt{5.204729} = 2.281387$$

5. Women in Sport - the Origin

$$\begin{aligned}
 (B_1 - 0)^2 + (B_2 - 0)^2 + (B_3 - 0)^2 &= \\
 (1.08 - 0)^2 + (1.002 - 0)^2 + (1.264 - 0)^2 &= \\
 (1.1664) + (1.004004) + (1.597696) &= 3.7681
 \end{aligned}$$

$$\sqrt{3.7681} = 1.941159$$

6. Women in Society - the Origin

$$\begin{aligned}
 (C_1 - 0)^2 + (C_2 - 0)^2 + (C_3 - 0)^2 &= \\
 (1.535 - 0)^2 + (1.118 - 0)^2 + (1.06 - 0)^2 &= \\
 (2.356225) + (1.249924) + (1.1236) &= 4.729749
 \end{aligned}$$

$$\sqrt{4.729749} = 2.174798$$